

DECEMBER

An International Baptist Magazine

MISSIONS



In This Issue

**WISE MEN STILL LOOK
TO BETHLEHEM**

By Edward H. Pruden



Ready!

THE "January Book" for 1945 is called *Vision*. Somewhat smaller in size than formerly, it is as attractive and well illustrated as ever . . . with many interesting signed articles about our Northern Baptist work. Copies are already in the state offices ready for distribution. Order promptly to be sure of getting a copy.

The new *Book of Remembrance* is scheduled to come from the press early this month. Late news from the mission fields is included, and insofar as possible, the whereabouts have been given of all missionaries temporarily away from their regular stations because of war conditions.

Vision sells for 5¢ a copy and should be ordered from your state convention office. *A Book of Remembrance*, costing 25¢ per copy, can be secured from any of the American Baptist Publication Society bookstores, or from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y.

NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

PUBLICATION COMMITTEE: G. L. Allison, *Chairman*, E. F. Adams, R. T. Andem, G. P. Beers, S. B. Hazzard, G. Merrill Lenox, Irene A. Jones, Harriet W. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Jesse R. Wilson.

Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City 16.

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA.

THE QUESTION BOX DECEMBER

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who have two charming little daughters?
2. Who was born in Kifwa, Africa?
3. Where do 100 infants receive regular check-ups?
4. Who was formerly on the Shanghai University faculty?
5. What happened on the night of March 23, 1944?
6. Who is Dillon S. Myer?
7. Where were 27 boys and girls baptized on Christmas?
8. Who has made more than 30 trips to Seattle?
9. How many Japanese Americans are now in Chicago?

Note that the current contest began with September and runs through June, 1945, and is open only to subscribers.

10. Who is Headmaster of the Peddie School for Boys?
11. Who said, "Rest? Not now. Rest comes hereafter."?
12. What can never be separated?
13. What is a threat of evil for the future of the world?
14. What is the meaning of *posada*?
15. Where are return roads already opening?
16. Who was born on December 21, 1879?
17. What conference met in Washington in November, 1921?
18. Who came to America in 1938?

Rules for 1944-1945

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until July and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1945, to receive credit.

WHO'S WHO In This Issue

Alice W. S. Brimson is Executive Secretary of the Woman's American Baptist Home Mission Society.

Paul H. Conrad is Administrative Secretary of the Baptist World Emergency Forward Fund.

Marguerite M. Eldredge is a missionary of the Woman's Foreign

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

HORACE H. HUNT, Business Manager

Publication Office, 10 Ferry St., Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York (16), N. Y.

Address all correspondence to the New York Editorial Office

For subscription rates see page 594

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DECEMBER, 1944

No. 10

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Board in Belgian Congo, in service since 1926.

Elsie A. Everett (wife of William Everett of Bridgeport, Conn.) is a member of the Woman's Foreign Mission Board.

Harry Emerson Fosdick is pastor of New York's Riverside Church.

Feland L. Meadows, M.D., is a medical missionary of the Home Mission Board in Mexico, in service since 1926.

Dryden Linsley Phelps is a missionary in West China, in service since 1920.

Edward H. Pruden is pastor of the First Baptist Church in Washington, D. C. He was formerly a missionary

in China on the faculty of Shanghai University.

Wilbour E. Saunders is Headmaster at Peddie School for Boys, Hightstown, N. J.

Elbert R. Tingley is Director of the Rankin Christian Center in Rankin, Pa.

John S. Winter is Superintendent of the Baptist Children's Homes in Kodiak, Alaska.

Once Again the Star

CARTOON NUMBER 116 BY CHARLES A. WELLS



THROUGHOUT the long centuries since that first Christmas Eve, men have been familiar with the New Testament's most often quoted verse, "whosoever believeth on him should not perish but have eternal life." This year's Christmas brings these words fresh before us again. Mankind has never before realized as acutely as now the dreadful alternative they present. In that historic midnight conversation with Nicodemus the words were spoken quietly, persuasively, yet they carried a solemn warning: BELIEVE ON HIM—OR PERISH!

The world has refused to believe. Today it witnesses the perishing of much that it has loved and cherished. Christ is the representation, the personification, the incarnation of truth, goodness, mercy, hope, faith, love. When men reject Him they reject the only ingredients that can hold society together or that can serve as foundations of human progress.

Once again on Christmas Eve the Star of Bethlehem shines and points the way to life eternal, but its glorious radiance brings a startling challenge that men can no longer avoid or evade. "Believe on Him—or perish."—CHARLES A. WELLS.

THE FRONT COVER

The front cover picture is a reproduction of the painting "Worship of the Wise Men," by the artist H. Hofmann, photograph by Gramstorff Brothers, Inc. of Malden, Mass.

A Magnificent Gain Registered in October

October brought a magnificent gain in subscriptions, the month recording 4,351 as compared with 3,653 in October, 1943, a net gain of 598. This is the second highest monthly gain in the long uptrend, exceeded only by that of January, 1943 when a gain of 725 was recorded.

The score thus climbs to 132 months of gain and only 6 months of loss since the uptrend began in the spring of 1933, more than 11 years ago.

Printing run of this issue has had to be stepped up to 48,000 copies.

We are on our way to 50,000!

Once again, to all who had a part in this continuing uptrend, Club Managers, pastors, subscribers, MISSIONS extends hearty thanks and wishes for all an enjoyable and merry Christmas.

LETTERS

From the Editor's Mail Bag

Owing to flagrant introduction of political partisan prejudices into the atmosphere of MISSIONS, a new title for the magazine would seem advisable. Isn't MISSIONS to be consid-

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impact upon the entire life of our city. . . . We wish this able journalist-cartoonist, with his powerful method and great message, could be in every American community." — *Dr. J. F. King, President of the Ministerial Alliance,*

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FURTHER INFORMATION ON REQUEST

All programs planned well in advance

ered any longer a strictly religious journal? I have long been irked to note its departure from the ideals and practices of good old Dr. Howard B. Grose.—*Mrs. Carrie B. Rogers, Woodbury, N. J.*

After reading your editorial, "For What Purpose?," I am asking the following questions. For what purpose is MISSIONS published. Is it to play the slimy game of international politics or to inform and quicken our zeal for missions? For what purpose does MISSIONS spread suspicion of Russia? Humanly speaking, Russia has been our saviour. Who else could have defeated the Nazi beast? Why not ask people to pray for Russia? For what purpose does MISSIONS give so much space to international questions when we have so many domestic questions crying for solution? The Negro, the Jew, capital and labor, crime, vice, drunkenness, a divided denomination and many other domestic questions need all our attention. For what purpose do we undertake to tell Russia and Great Britain how to solve their problems when we lead the world in crime and chaos? The teachings of Scripture, *Psalm 2:9* and *Revelations 19:11* teach plainly that even the Son of God must subdue and rule men with a rod of iron. If He cannot make peace except through force, why do we hold up our hands in horror at the thought of armed force?

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RIGHT:
Professor J. D. Kocher, head of the Department of Speech at Franklin College



BELOW:
Students in the Department of Speech getting the sound effects ready for a new play



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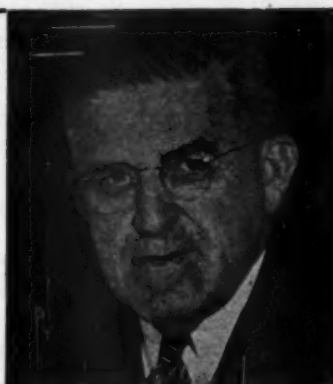
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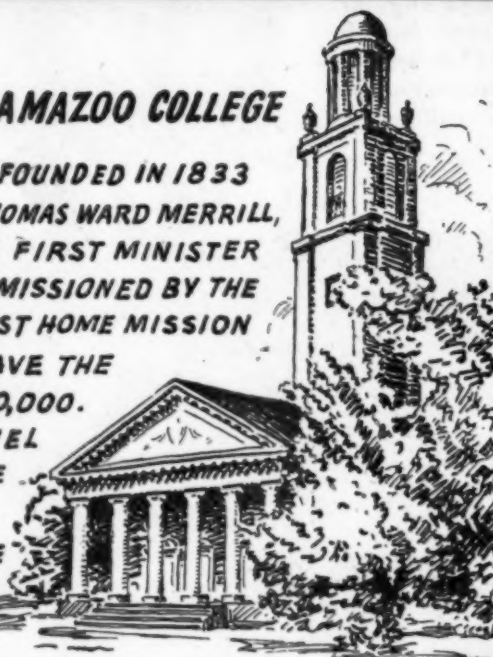


DO YOU KNOW THAT...

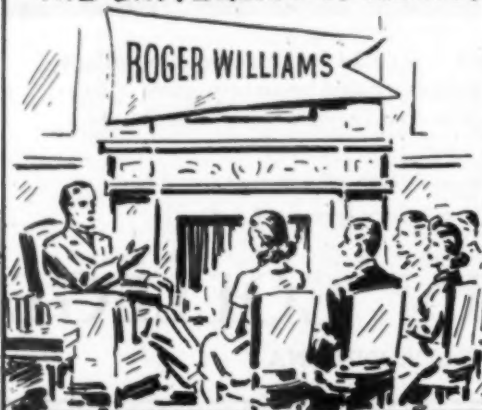


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OF THE FOUNDERS
OF COLBY COLLEGE
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1864-1867, BECAME THE FIRST PRESIDENT OF
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COLBY AND
UNIVERSITY OF
ILLINOIS.

... For what purpose does **MISSIONS** emphasize the high cost of men in war? Our entire casualties do not amount to one half the number injured by automobiles in one year, and we have been in war almost three years. Why not return to the simple work of missions and let all this mess alone? How refreshing it would be to find an issue of **MISSIONS** that gave us only missions.—*Rev. John J. Kelley, Woodside, N. Y.*

Your comments about "The Unhappy Fate of Little Estonia" fit in well with the Sokolsky-Hoover-Taft efforts to torpedo post-war friendship with Russia. This is the path to World War III. Informed people are not so ready to assume that the fate of the Baltic States is altogether "unhappy." They know that the ruling class of these little countries was a swarm of German carpet-baggers who were expelled and sent back to Germany by the Red Army. They know that the United States was most reluctant to recognize the independence of Russia's Baltic Provinces. Estonia was not recognized by the U. S. until July 28, 1922. The problem of post-war collaboration is difficult. I fear that your editorials will give encouragement to men like William C. Bullitt, whose recent article in *Life* seems to express the hope that we shall be at war with Russia in about 15 years. . . . I have faith in the ability of the common people of the world to establish a just and lasting peace. But the task will be much harder if our Christian leadership lends itself to hatred and distrust. Our Baptist publications should be positive and full of encouragement for the forces of peace and international understanding. A prudent editor should be very cautious about anti-Soviet propaganda. We fell for some very preposterous stuff not so long ago. Some of us have done a lot of thinking since we had the opportunity to compare the performance of the Red Army with the propaganda before June, 1941. I believe that the agreements made at Moscow, Cairo, and Teheran were made in good faith by *all* parties.—*Frank R. Kennell, Bridgeport, Conn.*

May I congratulate you on the inspiring readability of *MISSIONS*? The uncompromising vigor of its Christian viewpoint always provides a rich source of spiritual vitamins!—President Henry E. Allen, Keuka College, Keuka Park, New York.

Your editorial, "The Skulls of Our Enemies as Parlor Ornaments and Toys," gave misinformation. President Roosevelt did not accept the gift but returned it with request that it be given decent burial. That editorial sounded pro-Jap. It must have been written by a Republican.—Mrs. August Gacher, Vancouver, Wash.

(NOTE—Correction was published on page 501 in November.—Ed.)

There is so much good, interesting and informative in *MISSIONS*, but to those who want to see it an outstanding magazine there are some disappointments. For instance, you head an editorial and also a picture, "For What Purpose?" and under the picture of a French girl are the words, "liberation of her little corner of France." Does not that word "liberation" answer your question? People who think clearly recognize this war as "a struggle against the enslavement of mankind." . . . It would be better for you not to quote reactionaries who are unfavorably known to fairminded and patriotic people. . . . And your reference to the President looks to me as if it was intended as a slur. . . . The article on Estonia also contains statements which should be corrected. . . . I am interested in seeing *MISSIONS* improve. Please make it more accurate, less partisan, and those sensational titles are hardly in good taste.—Anna L. Heller, Richmond Hill, N. Y.

The June issue duly reached me out here in the distant Marshall Islands. I was delighted to receive it. During my 12 years in pastorates prior to entering the Army Chaplaincy in 1942, your magazine had been a favorite of mine. Your coverage of the Northern Baptist Convention was a treat. Possibly you were too willing to put the best construction

on matters. Such inter-family feuding, while the enemy has been battering at our gate, leaves some of us a

little cold. My eye was taken recently by a line in Moffat's *Acts*, "They washed their wounds and were bap-

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Official U. S. Army Signal Corps Photo

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tized immediately." . . . In some of my stations I have had as many as 100 native Christian Marshallese in my chapel services. They are the results of fine Congregational mission work out here for generations. They could not understand English, but they joined in our hymns, singing in

Marshallese, with great joy and power.—*Chaplain Charles Dayton*, somewhere in the Marshall Islands.

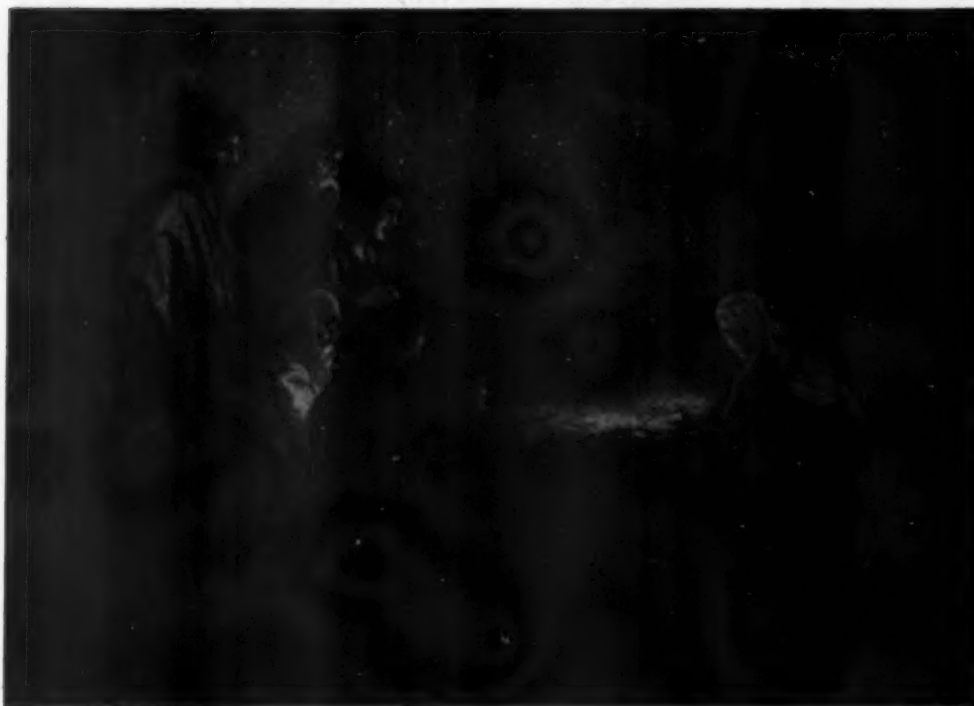
We are proud of MISSIONS and heartily endorse its editorial policy, with the mental reservation of the right to quibble if and when such a

disposition lays us low.—*Rev. Leroy E. Viets*, Boone, Iowa.

I appreciate MISSIONS greatly. Although your editorial policy is bound to strike fire, it adheres to the truth as I see it.—*Rev. Bruce K. Blunt*, Fort Morgan, Col.

A GIFT SUBSCRIPTION FOR CHRISTMAS!

Are you looking for an appropriate, interesting, helpful, and lasting Christmas gift? What could be finer or more practical than a gift subscription to this magazine? Each year more and more readers subscribe to MISSIONS for relatives, church workers, shut-ins, and intimate friends. Thus they spread Christmas cheer throughout the year.



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CHRISTMAS

Two photographs from last year's Christmas as it was observed by American soldiers overseas

ABOVE

Three American soldiers somewhere in Italy enjoying their lonely Christmas dinner. The engine hood of the Army jeep serves as the dinner table.

RIGHT

American choir of soldiers of Camp Russell in Egypt, on tour in Palestine, singing carols in the Church of the Nativity in Bethlehem in a Christmas Eve radio broadcast.

MISSIONS

VOL. 35. NO. 10



DECEMBER, 1944

Christmas Sackcloth and Ashes

AN AMERICAN SOLDIER was doing his Christmas shopping in Paris. Paying a thousand-franc note for a bottle of French perfume to be sent to his wife, he said, "This may be my last Christmas." There was sudden, painful silence, reported Mrs. Anne O'Hare McCormick in *The New York Times*. "Thoughts of soldiers and onlookers switched to the battle front from the Vosges Mountains to Holland's dikes where the bitterest battles are being fought." Bitter and bloody is the fighting on the Pacific front. At the present rate of American war casualties (509,195 dead, wounded, missing, on November 8th), thousands more will die before Christmas Eve. And the worst is yet to come. "*The real war begins next year*," says U. S. Navy Captain Edward E. Paré. For uncounted hosts of Americans on both war fronts, this will be their final Christmas.

Against that background of a world drenched in blood, blasted into ruins, resounding to the tramp of mighty armies and the trek of exhausted, homeless refugees, once again the Christmas season challenges the validity of the Christian faith whose origin was in a Bethlehem manger. In millions of homes across the earth, "glad tidings of great joy" are supplanted by the grim tidings of war casualty telegrams. Where is "peace on earth"? Even Switzerland, tiny, innocent spot on the global map, is not immune to the ravages of war. American taxpayers recently paid huge reparations for damage by American bombing planes on a Swiss town near the German border. How can "good will toward men" survive when the atmosphere men breathe is saturated with the

poison gas of global hate? "He shall save his people from their sins." Although desperately seeking a saviour, humanity nevertheless refuses to meet the first test of salvation which is repentance. From what war conference—Brenner Pass, Casablanca, Cairo, Teheran, Quebec, Moscow, Dumbarton Oaks—has there come a single note of penitence for the sins that have caused today's disaster?

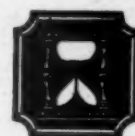
Instead of a Merry Christmas holiday this should be a season of holy day solemnity, of deep contrition, of sober reflection on the real meaning of Christmas, "that the world through Him might be saved." At the World Conference on Church and State, in Oxford in 1937, war was defined as "a particular demonstration of sin and a defiance of the righteousness of God." All are guilty of this sin, and all stand before the judgment of God. Call the roll of the nations. Catalogue their national sins of commission and their international sins of omission. Aggression, race pride, massacre of minority peoples, patriotic complacency, exploiting the spoils of previous aggressions, selfish refusal to adjust an unjust *status quo*, imperialistic greed, power politics intoxication, repudiation of the principle that neither man nor nation nor race can live unto itself—all have produced the inevitable consequences.

Not Christmas merriment but Christmas sackcloth and ashes becomes us now.

Christmas this year is, therefore, a summons to repentance. Then only can proceed the healing, redeeming work of salvation through Him who was born in Bethlehem and the Christmas vision of good will and peace become a global reality in the hearts and the lives of men.



The World Today



Current Events of Missionary Interest



Street scene in Tel Aviv, Palestine. Its population is almost exclusively Jewish. It is exactly noon (note the shadows), and the traffic officer stands under an umbrella well protected from the noonday sun

President Roosevelt Pledges Support To Jews in Palestine

AS IN other years the Christmas season because of its geographical origin, focuses attention on Palestine. That little country, not much larger in area than Vermont, stepped into newspaper prominence again in October by the definite position taken by President Roosevelt on the crucial issue of Palestine for the Jews. In a message to the 47th annual convention of the Zionist Organization of America, at Atlantic City, N. J., in which he linked the establishment of a Jewish government in Palestine "with the spirit of the Four Freedoms and in accord with the traditional American policy," he declared,

I know how long and ardently the Jewish people have worked and prayed for the establishment of Palestine as a free and democratic Jewish Commonwealth. I am convinced that the American people give their support to this aim. If re-elected, I shall help to bring about its realization.

Immediately the Jews hailed the President's promise as "the strongest and most unequivocal declaration on the Palestine issue ever made by a Chief Executive of the United States." Will this

forthright pledge please the Arabs who insist on maintaining their sovereignty over Palestine? Will it please the British who for more than 25 years, ever since the famous Balfour Declaration was issued under the pressure of war in 1917, have tried to evolve an international diplomatic formula whereby the promise of a Jewish national home in Palestine need not literally be fulfilled? Did the President confer with Prime Minister Churchill before making this pledge? It is obvious that the war has temporarily shelved the British-Jew-Arab-Palestine controversy. Now with the President's commendable unequivocal declaration it becomes one of the first of a vast multitude of unsolved global postwar problems.

U. S. Soldiers and Marines Support Foreign Missions

THE U. S. Army and the Marine Corps have not been known heretofore for enthusiastic support of Christian foreign missions, but many soldiers and marines scattered throughout the Far East are coming to understand their meaning, purpose and value.

One of the most interesting of recent incidents is reported by Navy Chaplain Harold A. MacNeill. After driving the Japanese from the Gilbert Islands

the Marines soon established friendly relations with the natives and employed them on various American installations. They proved to be honest, friendly, and dependable. One evening a group of Marines was discussing ways and means of establishing better relations. Someone suggested financing the sending of promising native youths to the London Missionary Society Training Institute on one of the islands. The proposal was enthusiastically adopted and \$200 was raised immediately. Today six natives are enrolled at Marine expense. There is a long waiting list.

Another incident is reported from China where Chaplain Charles A. Sheldon organized his five soldier congregations into a temporary church with three enlisted men from each congregation to form a Church Council. Under its sponsorship the men contributed \$257 in American currency and \$32,600 in Chinese inflated currency (*equivalent of \$800 in U. S. Currency at the official exchange rate*) toward the support of 20 European missionaries cut off from support by their home churches. They also help to support an orphanage, an industrial home, a hospital, and a mission school in their vicinity.

When these soldiers and marines eventually return home they will quite likely put new dynamic into the missionary spirit and interest in their home churches.

The Rising Tide of Freedom for Americans of Japanese Ancestry

LAATEST figures on the resettlement of Japanese Americans show that 26,934 have been permitted to leave the nine Relocation Camps where they have been confined for more than two years and are now distributed throughout the United States except on the Pacific Coast. Illinois leads with 7,209 of whom 5,860 are in Chicago. While the number in the aggregate seems large, it is only 25% of the original total of those who were evacuated from their homes in the spring of 1942 into the temporary Assembly Camps (*See MISSIONS, November, 1942, pages 530-538*) and later into the Relocation Camps. (*See pages 548-553 and 591 in this issue.*) Throughout this distressing development in American life the War Department has followed as liberal and humane a policy as circumstances permitted. Latest evidence of its liberal policy is the new ruling that permission or clearance from the

Provost Marshal General is no longer required for any American citizen of Japanese ancestry to enter any American educational institution either as a student, or an employee, or a faculty member. Hereafter such American Japanese may enter any institution of higher learning on the same terms as all others.

The Global Outreach of American Protestant Relief

THE current year's goal of American Protestantism for overseas relief and reconstruction totals \$2,670,000, an increase of 50% over the amount actually contributed last year. The global outreach of American relief and the vast scope of the ministry that today is required is indicated in the following budget:

RELIEF IN ASIA THROUGH CHURCH COMMITTEE FOR RELIEF IN ASIA.....	\$ 700,000
RELIEF IN EUROPE THROUGH WORLD COUNCIL OF CHURCHES.....	500,000
CONTINUED SUPPORT OF "ORPHANED MISSIONS".....	325,000
BIBLE DISTRIBUTION AND AID TO BIBLE SOCIETIES.....	300,000
MINISTRY TO PRISONERS OF WAR.....	240,000
MINISTRY TO HOMELESS, DISPLACED PEOPLE AND TO REFUGEES.....	275,000
NUTRITION AND HEALTH SERVICES TO CHILDREN.....	100,000
MISCELLANEOUS SPECIAL SERVICE TO WOMEN, GIRLS, STUDENTS, JEWS.....	130,000
CONTINGENT FUND FOR EMERGENCIES UNFORESEEN.....	100,000
GRAND TOTAL.....	\$2,670,000

Baptists have a share in this huge interdenominational relief effort which extends aid wherever needed irrespective of race, color, nation, creed or class. Practically all the causes included in the budget receive appropriations periodically from the Baptist World Emergency Forward Fund through the World Relief Committee. The objective of this year's Baptist Emergency Fund appeal was recently lifted from \$1,500,000 to \$2,000,000 (*see MISSIONS, November, 1944, page 499*) which includes not only immediate relief but also Baptist postwar reconstruction and church extension and is regarded as part of the \$10,000,000 goal voted at the Atlantic City Convention last May.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 573

Worthy To Bear Arms and Die But Not To Grow Tomatoes!

The superb relocation program for Americans of Japanese ancestry, as observed on a visit to the Minidoka Relocation Center in Idaho and the Tule Lake Segregation Center in California, still faces a big obstacle in the continued unjustifiable Caucasian prejudice

By WILLIAM B. LIPPARD



Photo by U. S. Signal Corps

Lieut. General Mark W. Clark and Secretary of the Navy James V. Forrestal, Leghorn, Italy, inspecting troops from the 100th Infantry Battalion composed of Americans of Japanese ancestry

LAST summer five American residents of Japanese ancestry, released from one of the Relocation Centers in the Far West, after intensive checking of their records by the War Relocation Authority, arrived at a New Jersey farm to be employed as farm laborers. Quickly the news spread over the countryside. In the evening more than 100 Americans of Caucasian ancestry crowded into the village schoolhouse

where presumably by day *their children were being taught the principles of American democracy*. In the tense days that followed, the farmer received threatening letters, had one of his buildings burned down, and was finally compelled to discharge the five Japanese.

While this was happening in the United States, something else was happening in Italy where the 100th Infantry Battalion of the

U. S. Army's 34th Division was winning nine distinguished service crosses, 31 bronze stars, 44 silver stars, and more than 1,000 purple hearts in fighting America's alleged war for democracy against nazi autocracy. *The 100th Infantry Battalion was composed exclusively of Americans of Japanese ancestry!* On September 7th the War Department reported that 45 American soldiers of Japanese ancestry had been killed in action in Italy. The general feeling among the parents still in the Relocation Centers, said Mr. Dillon S. Myer, Director of the War Relocation Authority, is that "these men died for two causes—for their country, and to win acceptance as Americans from all other Americans." To his American soldier son in Italy a Japanese father, who would gladly have become a naturalized, loyal American citizen had our Exclusion Law permitted it, had written a letter, saying,

Think not too cheaply of your life; live it as you can in the service of your country. Be ever careful, cautious, but never begrudge your life for your country. Be ever willing to die for her if need be. Then only have you given your all and done your best. Then can I say that my son lived well.

When news of the New Jersey farm episode reached American soldiers, one of them wrote from the South Pacific to *Time* magazine,

I am not in the habit of begging anyone for anything; but there is one thing I will beg for. I beg my fellow citizens to give the loyal Japanese Americans their God-given right to the life, liberty, and pursuit of happiness that is guaranteed by our Constitution. I have as much dislike for Japanese militarism as anyone, but let's give these fellows a chance.

Likewise incensed at the treatment accorded the Japanese in America was a soldier in Italy who wrote in similar vein,

There are crosses with Japanese names in the American cemeteries in these bitter Italian hills. These men were worthy to bear arms and die in Italy. How then are they not worthy to raise tomatoes in New Jersey?

Of the Japanese Americans who were killed in Italy, nine had enlisted in the United States Army from the Minidoka Relocation Center in Hunt, Idaho. From this Center more than 700 young men had gone into military service, as shown by the picture of the Roll of Honor that greets the visitor at the main entrance.



More than 700 names are on this honor roll of Americans of Japanese ancestry who entered American armed services from the Minidoka Relocation Center. Miss Fumi Onodera points out the name of her brother

Photo by War Relocation Authority

My visit to this Center coincided with the memorial service in honor of these nine men, one of the most impressive memorial services I have ever attended. Several thousand Japanese, practically the entire colony, filled a vast outdoor amphitheatre. A huge American flag served as the backdrop of the platform. Only the families of the nine soldiers—parents, wives, brothers, sisters—had seats. All were dressed in black. Inscribed on a memorial scroll on the platform were the names of the nine Japanese whose names are also inscribed on the crosses in the American cemetery in Italy.

JOHN KAWAGUCHI	TAMI TAKEMOTO
FRANCIS KIMOSHITA	WILLIAM MAKAMURA
GEORGE SAWADA	MATUSABURO TAMAKA
JOHN KAYOMO	TOMAYI KIKUCHI
SATURO ONEDERA	

The national anthem was sung by a Japanese-American high school girl. The Buddhist priest gave the invocation and the Roman Catholic priest the benediction. Half a dozen men, some Caucasian and some of Japanese descent, participated in the service. The memorial address was delivered by Project Director H. L. Stafford, who stressed race equality, freedom of religion, and opportunity for all as the objectives of the pioneers who came to this continent and founded America. By their deaths in battle in Italy, the nine Japanese-American boys have helped carry forward the American tradition. For the benefit of the older Japa-

nese present, whose knowledge of English is limited, this address was repeated in full in Japanese. A Japanese-American Boy Scout sounded taps on his bugle, impressively echoed by another bugler from a distant hilltop. The climax came when the nine names were read aloud one by one, the respective families one by one rising at their seats where each was solemnly presented with an American flag. Women wept. Strong men could not conceal their emotional reactions. To present these families with American flags was obviously a beautiful tribute. Far more appropriate as a tribute to them and far more worthy of the American people as an expression of gratitude would be the speedy release of all these people and the granting to them of full liberty to travel anywhere, and resume as quickly as possible their normal lives as true Americans sharing with other Americans of different racial origins the duties and privileges of American life.

On the same day of the memorial service at Minidoka another Relocation Center at Poston, Arizona, also held a community send-off service for 75 young men who left that night for induction into the Army at Fort Douglas, Utah. The principal speaker was Lieutenant G. B. Mosier who gave a first-hand account of the famous 100th Battalion and its fighting in Italy. More than 10,000 American-Japanese soldiers are now in various branches of the



Photo by War Relocation Authority

Mothers and wives and their sons and husbands of the Granada Relocation Center who are back on a brief furlough after service in the U. S. Army

Army. Probably half of them are in foreign service. Several hundred American-Japanese girls are serving as Wacs and nurses and more than 200 men of various ages are in the U. S. Merchant Marine.

Thus to the parents of men who gave their

Minidoka Relocation Center and settle anywhere except in military areas. But where shall they settle? Even when the Army can no longer classify California as a military zone, prejudice on the Coast will likely make it difficult for them to return. A recent poll conducted by

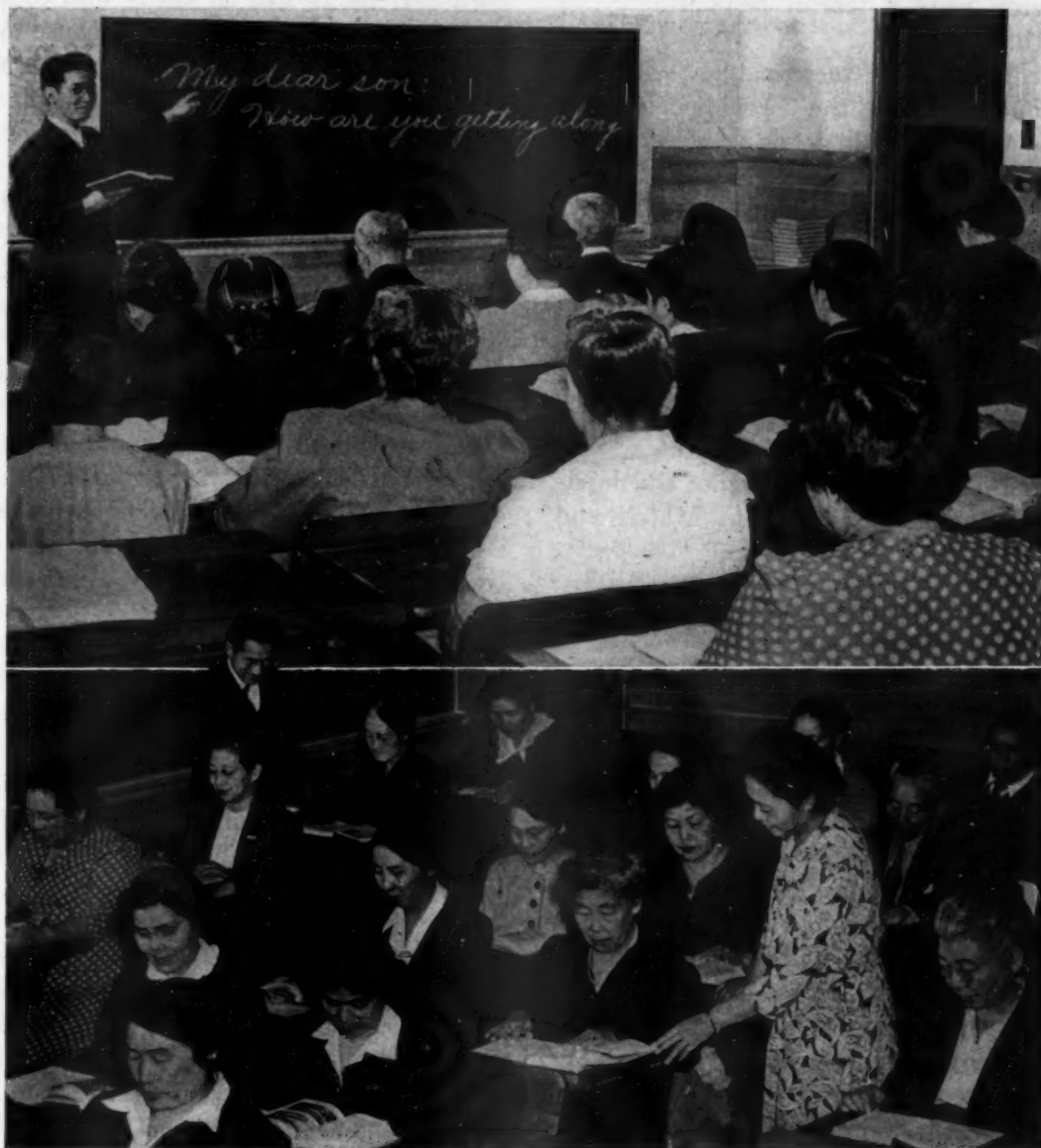


Photo by War Relocation Authority

Fathers and mothers of Americans of Japanese ancestry in the U. S. Army who are learning English so that they can write letters to their sons

lives for America, the American people handed a flag, wrapped up as if it were a package, a colorful symbol of liberty. *But the liberty symbolized by the flag is denied them!* Technically, of course, the people at the memorial service on that glorious evening are free to leave the

The Los Angeles Times revealed that out of 11,000 persons interviewed, 10,598 favored the deportation of all Japanese to Japan after the war, 9,018 would not exempt American-born Japanese from such deportation, 9,885 insisted on permanent exclusion of all Japanese from

the Pacific Coast, and 9,750 objected even to freeing loyal Japanese to take employment in the Middle West or East. Thus Pacific Coast anti-Japanese sentiment as reflected by *The Los Angeles Times*, exceeds 90%. Upon the Christian churches in California, Oregon, and Washington rests a fearful responsibility to change that sentiment.

The conclusion is inescapable. Wherever throughout America the prejudice against Japanese Americans still persists, the American flag that was handed to the parents at Minidoka is a meaningless symbol, a token of hypocrisy, an empty gesture of insincere appreciation. And this anti-Japanese prejudice smears a stigma on American citizenship by regarding it simply as "a scrap of paper," a phrase coined by the First World War German Chancellor in reference to the Belgian neutrality treaty. Lieut. General John L. DeWitt, who was in charge of the original evacuation of the Japanese from the Pacific Coast in March and April, 1942, is reported to have said,

The Japanese Americans are a dangerous element, whether loyal or not. There is no way to determine their loyalty. . . . It makes no difference whether a Japanese is an American. Theoretically he is still a Japanese and you can't change him . . . by giving him a piece of paper.

If the General is right, then American citizenship, even by birth, is only "a piece of paper"!

This prejudice is not confined to California or New Jersey. It exists in mild or acute form almost everywhere and at times manifests itself in almost sadistic form. Just before my arrival at Minidoka, a fellow traveler whose Southern accent and anti-Negro feeling perhaps accounted for his reaction, asked why I was leaving the train in this inhospitable desert country. When I explained that I was about to visit the Japanese Relocation Center, he became almost vehement. "If I were running the War Relocation Authority," he shouted, "I would place all the Japs in rowboats, bore a few holes in the bottom of each and then order them to sail away." Luckily for the Japanese, for America's conscience, and for America's world reputation, the WRA has no such plans.

It is doing its utmost with high efficiency, genuine sympathy, humaneness, and courage in solving an exceedingly complicated national problem.

More than two and a half years ago about 15,000 Americans of Japanese ancestry, native-born citizens as well as aliens who could not become naturalized citizens because of our unjust laws, were evacuated from their homes, businesses, and properties on the Pacific Coast and confined behind barbed wire fences in 18 temporary and euphemistically called "Assembly Centers" guarded by armed towers and Army police. I visited half a dozen of these Assembly Centers in 1942 and described them in *MISSIONS* (See November, 1942, pages 530-538). During the Japanese sojourn in these temporary camps for periods of several months to nearly a year, ten Relocation Centers were established, with somewhat more comfortable living quarters, a little less crowding, and the eventual elimination of the offensive barbed wire and the watch towers. One center was recently closed and its former occupants distributed among the rest. Today about 85,000 of these people are still housed, clothed, fed, employed in nine bare, barrack-like cities, located mostly in desert land across our western states. Of the original 115,000 people evacuated from the Pacific Coast, about 30,000 have been released and relocated throughout the United States in an almost infinite variety of employment in accordance with the War Relocation Authority's program of resettlement after thorough investigation and the assurance of steady, remunerative employment in the communities to which the evacuees are released.

During the past year a general redistribution of the evacuees has also been taking place whereby one center, at Tule Lake, California, was renamed "Segregation Center" and to it have been transferred and in it are now confined all Japanese, about 18,000, aliens and citizens, whose sympathies are with Japan or who have been judged as potentially "disloyal" to the United States. Perhaps "unloyal" would be a more accurate adjective because it is unfair to expect a man born in Japan formally to renounce his Japanese citi-

zenship and his loyalty to his Emperor when America refuses to confer upon him American citizenship in return for his renunciation of Japanese citizenship. America has no right to demand that any Japanese shall deliberately choose to be a man without a country. Moreover, the extent of "disloyalty" at Tule Lake has been woefully exaggerated in the secular press. Last November's riot, the shooting of a Japanese by an American sentry, the murder of an unpopular Japanese who was cooperating with the camp management, the hunger strike of 14 young Japanese, have been magnified beyond their true significance. When the 18,000 people now at Tule Lake are analyzed it is found that 7,000 are children who are here simply because their parents are here and not because of loyalty to Japan or disloyalty to America. Furthermore, several thousand adults have been here from the beginning. They remain here deliberately out of sheer indifference to what happens to them. They are sick and tired of being shifted about, unwilling to pack up again and be transferred to some other center. So they choose to remain here in spite of the stigma of disloyalty attached to their decision. The remaining small proportion expect and desire to be repatriated to Japan after the war. These distinctions must be kept in mind in appraising the situation at Tule Lake.

Living conditions at the Tule Lake Segregation Center are similar to those at the other eight Relocation Centers, except that here the entire area, one square mile, is enclosed in a doubled barbed-wire fence and guarded by many watch towers. It is constantly patrolled outside the fence by the U. S. Army and inside the fence by a roving internal security car. So strict is the supervision that I had to secure three additional passes, one with a huge numbered badge to enter the military gate, a second to enter the administrative section, and still a third to move in the Japanese section.

An enterprising journalist could easily write a book about the thousands of human interest cases that a Center like this brings to light. I can mention only a few. Here was a Japanese 75 years old, a veteran of the Spanish American

War, who draws a pension of \$75 a month from Uncle Sam, paid by your income tax and mine. He is still a Japanese alien because the law making veterans of the first and second World Wars eligible for naturalization, was not made retroactive to include the War of 1898. Here he lives as leisurely and comfortably as he can in this bleak, dreary settlement. He is not here because of disloyalty to the United States. His war service proves that. He is here because he justifiably resents the treatment he has received and is weary of being moved from one Center to another. So here he has decided to stay and here he proposes to end his days.

Here also was a man who had a profitable hotel business in California. He could not own the property because of California law. So he leased it and made a comfortable living for himself and his family. Two years in Tule Lake have embittered him beyond recovery. The hotel lease expired last year and a white man took it over. Thus the Japanese has lost everything. Who can blame him for his desire to return to Japan? But it is tough on his children who are American-born citizens.

Here was a talented pianist, a U. S. born Japanese and therefore a citizen, who had studied piano in San Francisco and at famous conservatories in Europe. Out of his talent he made a good living. Now all he can do is to teach piano lessons to Japanese children on a dilapidated piano in a dreary recreation hall. It was with almost apostolic fervor that he said to me, "I have no mission in these United States even though I was born here. But I have a mission to teach my art in Japan."

And here, also, I found a Baptist minister, Rev. Shozo Hashimoto, a classmate of Luther Wesley Smith, Charles E. Seasholes, and Frank A. Fagerburg at Andover Newton Theological School. On leave of absence from his pastorate in Yokohama he had come in 1938 to America for a limited service at the First Japanese Baptist Church in Seattle. After "Pearl Harbor" he was promptly interned as an enemy alien. Now he patiently awaits the day at Tule Lake when he can be released and repatriated to his own pastorate in Japan.

(To be continued in next month's issue)

Wise Men Still Look To Bethlehem

The only basis for a permanent solution of the present world situation and all its unhappy human relationships



HERE may have been times in the past when it would have been appropriate to celebrate Christmas primarily as a family reunion, a church festival, or even a gay holiday; but the sort of world in which we are living today requires of us a Christmas observance that possesses definite world-wide implications and significance. The terrifying events all around us remind us that we are not only members of families, churches, communities, and states, but that we are world citizens with inescapable interests and responsibilities.

The message which the shepherds heard contained these words: "Behold, I bring you good tidings of great joy which shall be to *all people*." And the best translations of the song of the heavenly host leave us in no doubt that they sang of a peace that would come to all men of good will, irrespective of race or nationality. Those who celebrated that first Christmas believed that the life and influence of Him who had been born among them would one day bring glory to God in heaven and provide a means whereby peace should be realized among men on earth; and we share that belief today. Wise men still look to Bethlehem.

As we face the complicated and urgent problems of our own day, it is possible that we shall be guilty of three serious mistakes.

First of all, it is possible that we shall be guilty of over-simplification. We are liable to say, "Yes, we know the world is in a tragic condition, but our world leaders have concluded significant conferences at Moscow, Cairo, Teheran, Quebec, and Dumbarton Oaks, and the decisions reached will probably determine the destinies of men for a thousand years. The war is hastening to a successful conclusion and

By EDWARD HUGHES PRUDEN

if we can only win the war, most of our problems will have been solved. Plans are now on foot to guarantee a just and abiding peace. In all probability the peace conference will profit by former mistakes, and we shall make further war an impossibility."

Our problems, however, are not so simple. They cannot be so easily solved. There have been other conferences just as historic and momentous, but they did not provide a solution for the problems that plague us. Soon after the close of the last great war, a disarmament conference was held here in Washington. Many probably felt that the decisions reached at that conference would guarantee peace in the world. I happened to be in the city of Paris when the Kellogg-Briand Pact was signed. With thousands of others I stood outside the French Foreign Office during the momentous ceremony. When the German Foreign Minister appeared, we all greeted him with applause, rejoicing that after ten years the representative of an enemy country had journeyed to Paris to conclude a significant peace treaty. Many of us felt that war had now been outlawed and we could expect a long era of peace, if not a permanent peace. Nearly 17 years ago Ramsey MacDonald, the British Prime Minister, journeyed to the United States and visited President Herbert Hoover at his Rapidan Camp in the mountains of Virginia. The newspapers saw in that conference great possibilities for future peace and international understanding. When the two world leaders sat together on a log one Sunday morning, the world began to wonder if the time had come when the nations of the earth could sit together in peaceful cooperation. In 1936 a delegation from the United States

Congress went out to the Orient and visited Japan, China and the Philippines. Being in Shanghai at the time, I attended a reception given for this delegation and shared the belief with multitudes of others that this group of American officials would probably find some solution to the tense situation then existing in the Orient. Today, however, we are painfully aware that no such solution was found. All of these conferences seemed full of promise at the time they were held and appeared to be the crowning effort that might at last give us a peaceful, cooperative world, but in jumping to such conclusions we were guilty of an oversimplification of our problems which incapacitated us for discovering a satisfactory solution.

We can make a second serious mistake by transferring our responsibility to others. If we really believe that our world problems will be solved by conferences, or by winning the war, or by the peace conference at the close of the war, then we shall be inclined to sit back and wait to see what our leaders will do. That is what we did after the last war, and you can see where we are today. Our problems will never approach a solution until we begin to realize that they rest as heavily upon us who are average, ordinary citizens as they do upon prominent officials in places of great authority.

We are deeply indebted to our national leaders for their wisdom and insight and the sacrificial efforts they are making to guarantee for the future a just and durable peace of the world, nor should we expect them to produce a peace settlement for which we are neither spiritually prepared to appreciate nor morally capable of supporting. The Ten Commandments and the Sermon on the Mount are effective only among those who are capable of appreciating the spiritual ideals contained in them. The statesmanship of our leaders must be implemented by the efforts of the churches to produce the kind of men who will make just treaties workable.

We may possibly make a third mistake of gigantic proportions. It is the mistake of accepting poor and inadequate substitutes for the only real solution. Agreements made at conferences are usually capable of providing for us temporary relief from war and destruction,

but they seem to possess no long term benefits. When the Armistice was signed on November 11, 1918, we settled back with a false complacency and felt that all our worries were over. We know now that we were simply given a brief breathing spell between two conflagrations. We made the terrible mistake of accepting a poor substitute for the real thing. Any solution reached at conferences, or made possible by winning wars, simply results in a rearrangement of the same individuals who created and precipitated crises and serious accidents in the past, and men can be disarranged just as easily as they can be rearranged. One of our discerning religious leaders has said that "no possible rearrangement of bad eggs can ever make a good omelet," and we know full well that *no possible rearrangement of bad individuals will ever make a good society*. The only real solution to the world's problems is in the transformation of human beings from greedy, selfish, suspicious, dishonest individuals into men and women of character, integrity, and unselfishness. We frequently speak of the world's problems as though the matter were plural, when actually the world has but one problem, and all our difficulties flow out of that one—the *problem presented by man himself*. If we were able to solve the problem contained in man, all the other problems would be solved automatically.

When you hear world leaders speak of a just and durable peace, of a new and better world, they are simply using other terms for what Jesus called "the kingdom of heaven"—a social order in which God is supreme and His will obeyed—and Jesus said, "The kingdom of heaven is within you." The attainment of these worthy goals for mankind is not in wishful thinking, or minute planning, or in decisive military victories, but is wrapped up within ourselves. It is not clear just what it was that Nicodemus wanted to discuss with Jesus on that historic night when he visited the Master, but we know that both Jesus and Nicodemus lived in a world very similar to the world in which we live today. It is altogether possible that Nicodemus said to Jesus and in our imagination we can hear him say, "Master, this is indeed a tragic world in which we live.

The oppression of Rome is apparent everywhere. On every hand the liberties of men are being curtailed. How can we ever have a better world, confronted as we are by such conditions?" It was probably at that moment that Jesus spoke of the new birth, and in our imagination we can hear Him reply: "Unless men experience a spiritual change from within they will never see that better world for which you, and others like you, are hoping and praying." While the world in which he lived was remarkably like our own, Jesus did not speak of a new order, or a new world, but of new men. An outward renovation of the world will not suffice. Only by the regeneration of individual men can that better world ever become a reality.

Let it not be thought for a moment that this is in criticism of those who have recognized the social implications of the gospel and given them emphasis. Such emphasis was long overdue and deserves from all of us whole-hearted and enthusiastic support. It should be recognized, however, that programs for social improvement succeed only to the extent that men are disposed to accept and support them. The spiritual transformation of the individual, then, is emphasized not as a substitute for, but as an indispensable preliminary to, the creation of that better social order in which all thoughtful men are profoundly interested.

The Great Wall of China cost millions of dollars; it took many years to construct; and it was made as formidable a thing as human ingenuity could make it; yet in the first few years after its construction the enemy penetrated it three times. This was not accomplished by knocking holes in it, or by climbing over it, but simply by bribing the gate keepers.

The Great Wall was no stronger than the character of those who kept the gates.

While men are now searching for a way by which the problems can be solved, it is the duty and privilege of the Church to say, "We have the solution, and it is in Christ." And in Dr. Goodspeed's translation of Ephesians 2:15, we read that Christ has "broken down the barrier that kept us apart . . . in order to . . . create out of the two parties one new man by uniting them with himself." When we relate ourselves properly to Christ he dissolves our differences and removes our animosities, and as we become like him we realize a unity among ourselves that we have never known before.

Apart from Christ a new man is impossible, and apart from new men a new and better world is impossible. In the realization of this fact we begin to see how vitally important it is that wise men today should continue to look to Bethlehem.



Christmas in Mexico

Eight nights of festivity in accord with the tradition that Joseph and Mary applied in vain for room in eight Bethlehem inns and finally were compelled to take refuge in a stable



THE air is full of hilarity and festivity. People are making ready for the first *posada*, which means "lodging," and is a name given to the party held every night from December 16th through 24th. It commemorates the night when Joseph and Mary asked for lodging at the different inns

By F. L. MEADOWS, M.D.

of Bethlehem. The Mexican tradition here is that they asked at eight different places before being admitted; therefore, eight nights of celebration precede the final *posada* on December 24th. The real ceremony for the *posada* is worth knowing because the wealthier the social

circle the less accurately are the traditions of the *posada* kept.

According to the original way, the most enthusiastic and interested individual (usually a woman) "heads" the "*posadas*." She is the *interesada* who goes among her friends assigning a *posada* to each. But the last on Christmas Eve is at her house. Each host may invite whomever he wishes.

On the night of the 16th, at 8 P.M., everyone meets at the home of the *interesada*, who furnishes each with a small colored candle. They start walking in procession to the location of the first *posada*. At the head is the *interesada* and about six individuals whom she has asked to sing the *Letania* (Litany) with her. Behind them are two or four who carry the *misterio*, and behind them all the rest, each with his lighted candle. The *misterio* is a miniature stage setting with tiny clay or wax figures representing Joseph and Mary, seated on a donkey, and an angel leading the donkey. The name *Misterio* refers to the mystery of Mary's being with child and yet a virgin.

The *letania* is a form of prayer sung like a chant. The ones that head the procession start and all the rest just repeat after them:

Lord have mercy on us—
 Jesus Christ hear us—
 God the Son redeemer of the world—
 Saint Mary plead for us—
 Sainly mother of God plead for us—
 Sainly Virgin of Virgins plead for us—etc.

They repeat the lines over and over and keep adding others.

When they arrive at the first *posada*, a few go inside. Those outside represent Joseph. They sing asking for lodging while those inside answer. Literally translated this is what they sing:

Outside: In name of Heaven, I ask of you lodging, because my beloved wife can no longer walk.

Inside: This is no inn, be on your way. I can't open, it might be a truant.

Outside: Don't be inhuman, give us charity, that God in Heaven will reward you.

Inside: You may go now and not molest. If you make me angry I'll beat you.

Outside: We come weary from Nazareth. I am a carpenter, Joseph by name.

Inside: If you are Joseph, your wife is Mary. Enter, pilgrims, I didn't know you.

The door is opened and everyone enters. The *Misterio* is placed on the improvised altar. Everyone prays some *Ave Maria* or *Pater Noster*.

When the affair takes a frivolous turn, *Aguinaldos* (decorated containers with a variety of candles) are given out. Then come the *pinates*, cracked earthen jugs decorated with frills of bright crepe paper, and filled with candy, nuts, fruit and sugar cane. They are hung by a rope and pulley. Someone is blindfolded, given a stick and allowed to strike three times at the *pinata*. The rope is raised and lowered so as to get the *pinata* out of his reach. When he breaks it everyone scrambles on the floor after the goodies. Later the host serves *cafe con leche* and cakes and merry-making continues on into the night.

Finally, on the 8th night, comes the climax. The *interesada* has found a godfather who is to take the Christ Child on the night of the 24th. Everyone sits down to the *Noche Buena* supper. Since there is vigil all night, the main dish is fish or beans with sardines and cheese, fruit salad, Mexican pastries, etc. Everyone may eat all he can hold. The feasting and merrymaking last till morning, when the traditional coffee and milk is served for breakfast.

Christmas does not bring Santa Claus, or gifts to the children of Mexico. There is no exchange of presents among children or adults. But on January 5th, before going to bed, the children leave their shoes just outside the door so that in the shoes the "Kings" may leave gifts in accordance with their deserts. Mexican children are taught that this commemorates the day on which the wise men went seeking the child Jesus with their gifts of gold, frankincense and myrrh. Our own American custom of the Christmas stocking comes from an Italian practice similarly associated.



Seven Days of Christmas in Chengtu

How Christmas was celebrated by five Christian universities in West China, crowded into one campus in Chengtu, most of whose faculties and students are refugees from other parts of China

By DRYDEN LINSLEY PHELPS

How will it dawn, the coming Christmas Day?
Oh, blessed day, which giv'st the actual lie
To self, and sense, and all the brute within;
Oh, come to us, amid this war of life;
To hall and hovel, come; to all who toil
In senate, shop, or study; or to those
Who, sundered by the wastes of half a world,
Ill-warmed, and sorely tempted, ever face
Nature's brute powers and men unmanned to
brutes.

Come to them blest and blessing, Christmas Day.
Tell them once more the tale of Bethlehem;
The kneeling shepherds and the Babe Divine;
And keep them men indeed, fair Christmas Day!



OW little Charles Kingsley, with all his imagination, writing that prayer in 1868, could visualize the wastes of half a world and more in which Christmas would be celebrated 75 years later.

Nor, perhaps, could he have foreseen how actually in Chinese hall and hovel, senate, shop, and study, the birth of Jesus would be remembered by countless loving hearts. One realizes with especial vividness at Christmas-time how deeply into the Chinese heart was sunk the spirit of Jesus—through the years so quietly, so pervasively.

Five Christian universities gathered together about one campus, of some 2,000 students and 500 faculty, brought to the festival of Christmas 1942 every talent of voice and instrument, of drama and worship. How rich this paean of joyous remembrance may be realized by the letter of an alumnus who knew he would miss it all. Lonely in a distant city, he wrote: "I teach in a non-Christian school. To nobody will I say 'Christmas'; and nobody will say 'Christmas' to me."

Long before dawn on the chill Sunday morning before Christmas, 60 students of the Student Christian Movement of West China Union University met together in a room resembling a clearing in a wintry forest. For in the midst of great bamboo stems around the walls hung hundreds of threads of cotton puffs like drifting snow. Sweet Chinese voices sang the old, loved carols. O. Henry's story, "The Gift of the Magi," was told in Chinese. The service closed with a carol of dedication, each person holding in his hand a lighted red candle. Then all joined in a fellowship breakfast.

The Sunday morning services of worship, and vespers of reading and singing, drew large audiences of students and staff of Union University, University of Nanking, Ginling College, Yenching University newly established in Chengtu, and Cheeloo University. Later in the week Yenching put on a Christmas Pageant. On the Friday before, the Visual Education Department of the University of Nanking threw on a great outdoor screen before uncounted hundreds of spectators the beautiful paintings by William Hole of the Royal Academy, in color, with carol accompaniment and appropriate passages of Scripture over the loud-speaker. On Saturday, the University of Nanking held a jolly Christmas Party for members of their staff and families, with gifts for all. This is a tradition of many years' standing. On the following Tuesday, Mrs. William Small and her friends, as their custom has been for years, gave a garden party for some three hundred children of Chinese staff members and servants. For throngs of

children were arranged games and refreshments, with William Small, the new Bursar of Union University, and his able assistants in charge. On Sunday afternoon the associated Student Christian Movements of the many schools and colleges in the Chengtu area held a Christmas Service together. This is a union organization which plans winter and summer student conferences. On Tuesday afternoon was held the Christmas Party of the Woman's College of Union University; and in the evening the Senior Middle School students put on a Christmas concert. On Thursday evening, Christmas Eve, organized bands of carolers went singing all about the campus among the dormitories and faculty residences, ending up at pre-arranged homes for refreshments of doughnuts, tangerines, candy and tea. At 11 P.M. a Watch Service began which continued until after the hour of midnight. The great hall was packed with hundreds of faculty members and students, all refugees far from their old homes. Many other services, parties, and meetings, were held for groups large and small of faculty and students all over the campus during the days of the Christmas season.

Christmas was remembered in the homes as well. Small cypress trees were brought in and gaily decorated. British and American aviators, also far from home, sat around many a festive board, mingling with missionary teachers and Chinese colleagues. Dickens' *Christmas Carol* and Washington Irving's *Christmas Sketches* were read. *The Birds' Christmas Carol* was performed for an enthusiastic audience of western and Chinese faculty members and the aviators.

In several homes on the campus a family chapel has been built. In one of them, a closed-in corner of an upper porch, the ceiling is deep night-sky blue with stars of silver and gold, like the chancel ceiling at Rheims. The windows are lattice: the blue great circle of the

universe encloses the yellow square of earth; through this runs the scarlet Cross of Christ by the black *Jen* character for Man. The young daughter in the home planned the family service, in which every member, including Chinese guests, participated. Dr. Wu Yao-tsung of the Associated Christian Literature Societies read the Scripture; Miss Karine Liu, a young poetess and translator, also read. Dr. Gordon Agnew sang "O Holy Night." Miss Maud Russell of the YWCA told the Christmas Story. In another family chapel on the other side of the campus, the two small sons sang Christina Rossetti's lovely carol:

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb.
If I were a wise man
I would do my part.
What can I give him?
Give my heart.

The service ended with the prayer: "Lord of Love, inspire our hearts and our hands to make the words of the angels' song come true, each in his own life, and over all the world."

A unique part of the campus Christmas was the family service held in the home of Professor and Mrs. William P. Fenn, of the University of Nanking. They have two charming little daughters. This year President and Mrs. Chen, their lovely children, with Governor and Madame Chang Ch'un joined with a few other friends to form a circle about the creche. One by one each read his portion of the old, old story. As animals, angels, and persons of the story were mentioned, each had his figure and went up with it to place it in proper position about the manger. It was a blessed experience to share in this sacrament of Christmas with these men and women and little children—a vision of the New World which Jesus came to bring.



Do We Want War in the Far East?

The crisis in the Far East as seen 25 years ago by the Minister of New York's Riverside Church, who was then visiting China and Japan

By HARRY EMERSON FOSDICK

THE Far East is the very center of the world's most crucial problems now. What happens there within the next few years spells war or peace for all the world. Do we want war in the Far East? Of course, we do not want war! But there is no "of course" about it. When a boy slips into the rapids he does not want to go over the cataract, but the time for him to face the crisis is at the point of slipping. Today the rapids are carrying the world in the direction of an Oriental war. All the sentimental goodwill of kindly people will not stop it in the end unless we do some swift, straight, righteous thinking and acting now.

Everybody is concerned about the problem of the Far East. Books, newspapers, presidential messages and congressional records are full of it. But if the church of Jesus Christ is as much in earnest about her world-wide campaign for the gospel as she professes to be, there will be no place where the needs and perils of the Far East will be given more solicitous and careful consideration than in the Christian pulpit. The gospel has an enormous stake in a possible conflict in the Far East. One thinks of the missionaries there and of the native churches now reaching out toward self-control and self-support until that glad day shall come when missionaries from abroad will be no longer needed and native churches can stand upon their own feet. On one mountain-top this past summer (1921) I spoke twice a day for eight days to an average audience of 1,000 missionaries. They came from churches, chapels, schools, colleges and hospitals, often in

NOTE.—Like a prophetic warning was this sermon which Dr. Fosdick preached in December, 1921. The world paid little heed to his warning, and events moved swiftly to their Pearl Harbor climax exactly 20 years later. It is printed in *MISSIONS* with his permission, and it should remind the reader that today's catastrophe could then have been averted. It should also furnish food for thought on what kind of peace is to be established in the Far East at the end of the war.—Ed.

isolated districts where from one month's end to another they rarely heard their mother tongue. Amid difficulties that no one can fully appreciate until he sees them, they are trying to lay the foundations of a new Orient. Think what a Far Eastern war would mean to them and to their work! It has been hard enough for these missionaries to preach the unselfishness of Christ during the years when so-called Christian nations were slicing China into spheres of influence and following their economic advantage with ruthless disregard of consequence. It has been hard enough for these missionaries to exalt the love of God in Christ during these latter years (1914-1918) when all Christendom was drenched with blood. But God pity the missionaries of the Far East if ever they are called upon to preach Christ when nations, whose civilization has had Christ for 20 centuries, are making war in the Far East!

Some of the dearest things the church of Christ has set her heart upon and for which she has poured out sacrificial life and means are at stake in the Far East. I bring an appeal from the missionaries and native churches of China and Japan to the Christians of America. "For our sakes," they say, "if for nothing else, settle these Pacific questions NOW by just reason and fair statesmanship. Do not let them drift into the violent cataclysm which else will be the inevitable issue and a staggering blow to the gospel in the Orient." We are dealing therefore, with a question which vitally concerns the church of Christ.

Consider two elements that have created the Far Eastern situation. *The first element is the spread of the white race.* The amazing expansion of the white race over all the world, bringing under its domination folk of every tribe and people and tongue and nation is, as another called it, "the most prodigious phenomenon in all recorded history." The white race constitutes hardly one-third of the world's population, but by occupation or government they hold nine-tenths of the habitable area of the earth. In 1500 A.D., the white race had hardly one-tenth of their present land area. Then, first among the races of mankind, they fell upon the secrets of mastering the latent resources of the universe and putting their scientific discoveries at the service of their wants. The mariner's compass made them free men of the sea. Gunpowder made them masters of war. And like bees they swarmed out from their old hives to suck the economic honey of the earth.

What that process has meant has been evidenced in Africa within the lifetime of most of us. In 1880 only a small part of Africa was under European control. Before 1890, less than 10 years, 6,000,000 square miles in Africa were seized by Great Britain, France, Germany, Belgium and Portugal. And before 1914, all of Africa, except Ethiopia and Liberia, was subjugated to European governments.

This expansion of the white race has come at last to the shores of Eastern Asia. Long ago Great Britain took India and Burma. French Indo-China, Java, the Malay States, the Straits Settlements, the Philippines—this rising tide of white supremacy has swept around Asia until now it washes the shores of China and Japan!

The dominant motive behind this expansion of the white race has been economic, the desire for markets and goods. And China is one of the most exhilarating opportunities for economic expansion that ever was presented to mankind. In Mokanshan this past summer skilled Chinese carpenters were getting the equivalent of 21 American cents a day and thought themselves well paid. Here are people who can work in heat that would suit a salamander and in cold that would please a seal; who can toil all

day on a little rice that would not make a decent American breakfast; a people with a lack of nerves and a capacity for prolonged toil that make them the despair of all competitors; a people so poor, in a land where there is too much population for the means of subsistence, that they will work for almost nothing. Yet they live in a country whose resources have been almost untouched. What an enormous chance for economic enterprise—cheap labor and vast resources!

So Great Britain in 1842 under the guise of forcing the opium trade upon China, made war on the Chinese Empire, seized Hongkong, opened five treaty ports, and laid the foundations of her vast sphere of special influence that stretches far up the Yangtse Valley. So France in 1883 seized Tongking and Anam and consolidated her sphere of special influence in the South. So Russia in 1897 took the Liaotung Peninsula. Germany took Shantung. Great Britain took Wei Hai Wei, and France took Kuang-chouwan. Thus the same process of white expansion that swallowed Africa has been at work in Eastern Asia. The Boxer Rebellion in 1900 was simply a wild, desperate endeavor of a maddened China to throw off the invasion of the foreigner that seemed to spell ruin. This is the first element in the Far Eastern question.

The second element in the Far Eastern question is the rise of young Japan. The most illuminating single generalization that I heard in the Orient and that explains better than any other truth the difference between backward China and progressive Japan is this: Western civilization came into Japan from the top, by way of the ruling class. Western civilization has been coming into China through the bottom, by way of the student class. The first people to wake up in Japan were the Samurai—the rulers. They first understood the overwhelming power of Western nations. They first foresaw the certain ruin of Japan if she resisted innovation. But in China the real life is in the young students, for the most part from humble and uninfluential homes. While China, therefore, with her new life out of the hands of the ruling class, is backward and weak, Japan, guided by her ruling class into the secrets of Western

power, has been moving forward with incredible celerity. She has adapted to her purposes western ideas of education and has actually achieved universal education of elementary grade. In 1916 of the children legally obliged to be in school 99% of the boys and 98% of the girls were actually in attendance. Japan has adopted western militarism. First, she borrowed from France. Then she made Germany her teacher, and the Japanese army today, gathered by universal conscription, is built on Prussian models and imbued with the Prussian spirit. As her army is German, so her navy is British. She copies everywhere the best that she can find, wherever she can find it. Swiftly she has set herself also to master the secrets of western engineering skill. Her development in railroads, machine industry and commerce is astounding. Japan fears the West. Japan has seen the white race swallow up nine-tenths of the habitable area of the globe. Japan sees the white man now reaching out strong hands for economic enterprise and control in Eastern Asia. And Eastern Asia—Siberia, Manchuria, China—lying at her very doors, seems absolutely indispensable to the very existence of Japan. *The point of all Japanese policy is not to let the white race get that too!* A liberal Japanese Christian said to me with tears of emotion in his eyes, "You white people have appropriated pretty nearly the whole earth, and, wherever you go, you shut us out. In an area where we have 400 people in Japan you have only 27 in the United States. We must have primacy in Eastern Asia for surplus population and economic enterprise. And you white people do not want us to have it. You want Eastern Asia too. In God's name and humanity's, does the white man want the whole earth?"

Far be it from me to talk of solutions for a bewilderingly complex problem that will tax the wisest statesmanship. But, as a Christian, I see one principle of action that is indispensable to any solution whatsoever. *The Western nations must recognize in the Far Eastern situation a common guilt which they all share.* Our Master hated nothing quite so much as hypocrites who thanked God that they were not as other men or who stoned others for crimes of which they

themselves were guilty. He would despise that attitude now in our national relationships. There is no hope of a happy issue so long as we in the West look with indignant condescension on Japan, as though we were internationally holy and elect and she were the one great sinner of us all. The military party in Japan has done, is doing, things in the Far East that we ought to hate with all our hearts. But he that cometh into court must have clean hands. Have the Western nations that?

Let me put this for a moment from the Japanese point of view. Every other nation in Asia has felt the hand of white supremacy. India, Burma, Thibet, the Malay States, the Philippines, territory seized along the coast of China, and now, under the thin disguise of mandates from the League of Nations, great areas put into the hands of Western powers—that is the way the situation in Asia looks to the Asiatic. But Japan is the one Oriental country that no Western nation ever has invaded. The Western people treat Japan with due respect. Japan is never thought of as possible economic prey, nor divided up into spheres of influence nor shuffled under mandates. Japan thinks it is because she was swift in adopting western militarism. Wherefore Japan does love her army and navy and gives her military rulers control over her civil government. *Japan is the most autocratically militaristic state on earth today.** She thinks her present peace and her future security depend on that. The West has taught her that her safety is her force. Again and again, as a representative of the West in the East, I had to say, "I hate your tricks, but I must confess we taught them to you." Pious preachments on humane ideals come with ill grace from western governments to eastern Asia! A British citizen in the Orient put the truth with pardonable and picturesque exaggeration: the western nations have been playing poker in eastern Asia, but when Japan wanted to join the game, they said, "Let us play parchesi!"

I am not saying that there is no difference between the attitude of Japan toward China and

* NOTE.—The reader should bear in mind that this appraisal of Japanese militarism was written, not in 1944 but in 1921, nearly 25 years ago!—Ed.

the attitude of other states. *There is a very serious difference.* All up and down China I asked every sort of person whom I could but—tonhole why it is that China hates Japan supremely, while other nations with their spheres of influence seem positively friendly in comparison with Japan. The answer was practically unanimous. The military party of Japan is so anxious about primacy in eastern Asia that they deliberately plot for a weak, disintegrated China; they took advantage of western preoccupation in the Great War to make on China the 21 demands—an assault upon the sovereignty of a friendly people almost unparalleled in its brazen affrontery. Japan is so close to China that, when she comes in at all, she comes in absorbingly. Let it be said with emphasis—the great fear of China is Japan.

That does not mean, however, that what Japan is doing is motivated by principles fundamentally different from those that have controlled the white man in his absorption of nine-tenths of the earth's surface. Again and again, as the spectator stands in that bewildering situation in the East, he is forced to say, *we must all repent of this together!* Selfishness has controlled our international attitudes. In the eyes of the world, China has been an orange to be squeezed. If the western nations now will sincerely change their attitude, if they will make it their chief business really to help China, to give her sovereignty back to China, to give China a chance, to give her time, to be Christian in international attitude as we profess to be Christian in faith, then we can go to Japan and say: You, too, will fall in with this change of heart or you will fall into trouble. But if the western nations do not repent of their own godless gobbling of the world for selfish purposes, let them not waste time in pious preachments about humanity in Asia. If the Washington Conference† delegates sincerely will turn their backs upon this barbarian policy of selfishness which has all but hurled the earth now into the abyss of hell, there may be some hope. But if they will not repent together,

if armament plus selfishness is still to be the world's policy, then we will have war in the Far East. And when it comes it will be a war! *Do you want your sons to go out to fight with Japan's sons in a battle for the economic exploitation of Eastern Asia?*

In this plea for mutual repentance we have this hope. We Christians in America have strong allies inside Japan. For Japan is not a unit in international attitude. On one side Japan is a militaristic autocracy. Concerning that side of Japan there is nothing too bad to say. The military party in Japan is at present in control. It can send soldiers where it will and mold foreign policy beyond the power of any other party to prevent. It does all these things ruthlessly. Sometimes out of the heart of that military clique comes a spokesman brutal and unrestrained. So writes Lieutenant General Sato: "In order to place on a firm, permanent foundation of peace, our empire which for 3,000 years has never submitted to the insult of a foreign nation, we should not permit today's Japanese-American relations to remain merely as a verbal quarrel across a river. We should appeal to arms and be done with it for once."

If that were the real and only Japan, what hope would there be for peace? But I come back with another Japan as the center of my hope. This new Japan is pictured in a Buddhist business man telling me with deep emotion that of all the boys who wish a high school education, only one in three can have one because there are not schools enough. "We spend millions on armaments!" said he. "A great cry goes out of the heart of Japan, 'Have done with these armies and navies and give us schools!'" This new Japan is pictured for me in a Japanese Christian, once Minister of Justice and member of Parliament, who made a 10,000-mile trip speaking for disarmament. In his postal card canvass he had 30,000 replies, and of these 94% were in favor of disarmament, only 5% against it and 1% neutral. This new Japan is pictured for me in a professor in the Imperial University of Tokyo, who said that 90% of the young men in the university would vote to take Japanese soldiers out of Siberia and Shantung and to give autonomy to Korea.

† NOTE.—The conference referred to was the Disarmament Conference that met in Washington in November, 1921. The same comment could apply to the recent conference at Dumbarton Oaks and the possibility of a third World War.—Ed.

During a conversation with a group of the empire's leaders one of them, pointing out the window said: "Do you see that square building? It is the headquarters of our General Staff. That is our great enemy!" Japan is today an ancient warlike nation within whose inherited militarism, now grown old, a new liberalism is rising with fresh life. So a venerable leader of Christian Japan, put it: "Like a chick within the shell, struggling to be born, young liberal Japan is growing up inside the strong encrusted traditions of her militaristic state. She wants help from without as well as power from within to burst through." Thus the real alignment is not between Japan as a whole and America as a whole but between the forward-looking, liberal, human-spirited people of America and Japan together on the one side, and the militaristic and reactionary cliques in both countries on the other.

If America will, once more now she can be the hope of the world. I have talked about western nations as though they all held one attitude, but there are some things America never did. We have had no part in dividing up

China. We have no special sphere of influence there. It may be a small thing, but we did give back \$10,000,000 of the Boxer indemnity for the sake of friendliness. On the whole, we have tried to play fair, not over much to our credit, because we had so vast a country to exploit ourselves that we were not much tempted to do otherwise. But the fact of it combined with our power in the Pacific gives us a dominant influence and a dominant responsibility. Japanese leaders say that under no circumstances will Japan fight the United States now. A liberal Japanese said, "If the United States and Japan should fight and Japan should lose, she would be reduced to a tenth rate power. If America should lose, she would still be a first rate power. We have everything to lose and nothing to gain." If the United States today will have a strong, just Far Eastern policy, honestly based on fair play, the open door, disarmament and peace, she can have her way. If ever there was a time for the Christian people of America to make their public spirit and purpose felt it is now—for the sake of the world, the nation, the church, and for Christ.



He Gave Not Sparingly But All He Had

The first Sunday in December offers Baptists a chance to show the meaning of sacrifice by extending mercy to those now in need and Christian reconstruction in the period after the war

By PAUL H. CONRAD

NOW we may know the true meaning of sacrifice! We have often talked about sacrificial giving during these war years. Since 1941 we have consistently set apart the first Sunday in December for a concerted expression of self-denial through giving for a war-time ministry. Year after year our Sunday of Sacrifice has elicited impressive response. But, who will say that thus far our gifts have meant real personal sacrifice?

A counter question might well be raised. Have we as a denomination yet been asked for a sum of money sufficiently large to anticipate anything resembling sacrifice? At the Atlantic City Convention last May, we were overshadowed by an awareness of the still mounting suffering in the world. Vaguely we acknowledged an obligation to a task of postwar reconstruction. Yet, confronted by these unmistakable signs and portents, we adopted the same World Emergency Forward Fund goal as that of the previous year—\$1,500,000!

In that convention, however, there was a growing spirit of urgency which with genuine enthusiasm and unanimity resulted in a goal of \$10,000,000 to be raised over an indefinite period of time for a postwar program. Perhaps such action was made easy by the seeming remoteness of the time when the larger part of this fund would be needed. Although some Baptists urged a substantial advance in the current year, nevertheless, goals were planned on the original \$1,500,000 basis. No definite steps were taken to give special impetus to an enlarged objective.

What has happened in the meantime? With breathless swiftness the world scene has been changing. No longer does the possibility of an early end to the war—at least in Europe—seem remote. The spectre of unpreparedness for the greatest ministry the Christian churches have ever faced has clutched at many hearts. Under pressure of these arresting circumstances and of many earnest importunities, the World Emergency Forward Fund Committee decided to ask Baptists to give \$2,000,000 this year as a minimum portion of the ultimate \$10,000,000 goal.

The original goal of \$1,500,000 would have meant to approximately 1,500,000 Baptists, very little sacrifice. To raise \$2,000,000 or better at once opens the way to move modestly in the direction of self denial. *Will we make that step?* We will, if we can perceive how much the structure and weight of our Baptist witness in the world of the immediate tomorrow depends upon our readiness to act effectively the moment the conflict ends.

Why is this so urgent for Baptists? Here are a few of the most pressing reasons:

Return roads to Burma are already opening. For 130 years, God richly honored the Baptist witness in this pioneer field of Adoniram Judson until it became the largest field of our missionary outreach. Then the blight of Japanese invasion struck swiftly, and we were compelled to withdraw. We do not know the extent of war devastation in Burma. Soon we shall know. God looks to us to redeem the losses at the first opportunity of re-occupation and to minister to the need which we shall find. Only immediate sacrificial giving to the World Emergency Forward Fund will equip our returning missionaries to carry through in this hour of transition.

The close of the war in Europe will reopen transportation lines in many directions and ease passport restrictions. This will make possible the return of 75 to 100 foreign missionaries, who are now on enforced or extended furloughs. It will bring in the long awaited opportunity to send out many of the

new appointees-in-waiting. It will enable us to carry through to millions of isolated men, women and children in Europe and elsewhere the means of saving both body and soul. Evangelism and relief must go hand in hand.

We are about to hear something of the closely guarded story of the Philippines. It will likely be terrible beyond anticipation, yet an epic of Christian fortitude and tenacity. It is unthinkable that Baptists at home would prove unworthy of the sacrifices of Baptist missionaries out there during dark days of mental and physical anguish. The time for us to match this immeasurable devotion is at hand.

Mass migrations in America are rapidly becoming an immediate concern of the churches of Christ. Returning servicemen already are totalling thousands each month. The reverse migration of defense workers who fear the sudden collapse of their present jobs is now numbered in tens of thousands per month. These moving millions call for special ministries of our Home Mission Societies. Delay in providing adequate funds will lose an opportunity that will move beyond the influence of the church.

These are but a few of the many doors virtually bursting open. The call is urgent to all Baptists to set up new plans for evangelism, relief and reconstruction in Europe, in Belgian Congo and in many parts of Asia. All of us have been eager to provide relief for a stricken world, but many have thus far been unmoved by pleas for a postwar ministry of far-reaching effectiveness. With the probability of a partial conclusion of the war in the near future, we are becoming unanimous in our decision to act.

This decision must be more than a nod of assent. It must be validated by a release of the purse-strings for a new outpouring of substance that will be worthy of grateful followers of the Lord Jesus Christ. The third of December for Northern Baptist churches is our SUNDAY OF SACRIFICE. It is anticipated that all of our churches, which can arrange to do so, will observe this day simultaneously. Those who find the date inconvenient, are urged to observe it on the next best Sunday available.

Let every effort be made to acquaint every Baptist with these striking facts. Let us urge them to come to their churches on that Sunday of Sundays and make their gift in the true sacrificial spirit of Him who gave not sparingly, but all that He had. Thus will we not only extend the hand of mercy to those whose need is poignant, but also the other hand of Christian cooperation into the unprecedented days of spiritual challenge that lie beyond the war.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents



Photos by Dana M. Albaugh

LEFT: A Baptist Convention in Belgian Congo. RIGHT: An impressive baptismal service in the Congo River.
Note the long line of waiting candidates and immense crowd of witnesses

Ten Congo Questions That Apply Also to America

The annual Belgian Congo Baptist Mission Conference appraises its work by ten test questions which also are applicable to Baptist church efficiency at home

THE past year has witnessed showers of blessings in the Belgian Congo Mission. Over 900 were baptized at Sona Bata. Other stations were also blessed with significant evidences of God's working. New demands were given attention. The practically untouched Bayaka field between the Sona Bata and Kikongo stations is calling for teachers. So is the Kiri area southeast of Tondo. The spiritual needs in the growing city of Leopoldville are appalling.

Allowing for normal growth and some outreach in faith to new villages, we boldly proclaimed our Congo Mission's need for a minimum of 39 additional missionary units to be sent as soon as this

By MARGUERITE ELDREDGE

number of consecrated young men and women equipped for service can be found in the United States. We are deeply grateful to God and the home constituencies for appointing to date five new units and sending them out as rapidly as possible.

Foreign Secretary Dana M. Albaugh, responsible for our field, contributed inspiration, timely advice, and information to the early conference sessions. Having visited the entire field beforehand, he was able to visualize actual needs and to enter sympathetically into the discussions and problems which confronted the missionaries. While

it was a disappointment, because of sailing schedules, to be deprived of his help for some later matters, we rejoiced at his good fortune in securing passage to America. Mr. and Mrs. C. E. Smith, Dr. G. W. Tuttle and family, and Miss Lena Youngsman accompanied him. All arrived safely in New York in July.

We had felt there might be a considerable measure of blessing and some consolation if the Foreign Secretary of the Woman's Board, Miss Hazel F. Shank, should arrive for the second half of the conference sessions. Actually, as the steamer bearing Mr. Albaugh and his companions started out to sea, a plane winged its way into the capital's airport depositing Miss Shank into our midst. Her message at the closing session of the joint-conference of Congolese and missionaries was deeply appreciated by African Christian leaders and the missionaries. And we know that her personal visits to each station

will enable her to be the help and blessing that exigencies in travel rendered impossible at the conference.

Soul winning, physical healing, and the training for service of consecrated nurses and midwives have characterized the efforts of our hospitals. Our schools fitted more young men and women to be full-time Christian leaders to help build an intelligent Christ-possessed laity essential to the best life of any community.

Much more must be done to cope with illiteracy to reach girls and women for Christ and train them, to assure proportionate salaries for mission workers, so that other employment will not attract them away. More Christian literature and suitable school texts must be provided in spite of diversity of languages and difficulties attending production.

Routine business received its share of attention, but this conference, in keeping with its major emphasis through nearly seven decades of witness in Congo, found the missionaries frequently pausing for prayer and divine guidance, found them convening morning and evening to receive messages from God's Word. Many hours were set apart to plan for strengthening our total evangelistic impact. As tests of our work we discussed the following ten questions: (1) How many baptized believers go into life service for Christ? (2) What proportion of new believers are in good standing after three years? (3) How faithfully do the members support the work in gifts and service? (4) Do the leaders keep the church "clean" by discipline? (5) Do parents maintain family altars? (6) To what extent is personal soul-winning done? (7) What is the average believer's knowledge of the Bible? (8) To what extent



A Congo reunion in California: Mrs. Peter Frederickson, Mrs. S. E. Moon, Dr. Lila Frederickson, Mrs. P. A. MacDiarmid, Mrs. Elizabeth Rossbeck and P. A. MacDiarmid

do matters of marriage, amusements, lawsuits, and disputes come under the ideals of Christianity? (9) Are candidates for baptism adequately prepared? (10) Do believers make their communities Christian?

We pray in Congo that the churches in every American hamlet, town, and city may also pass these tests.

The dispersion of the youth of the allied nations to battlefields in most areas of the known world means that many will witness at first hand the results of missionary work sponsored by our own and other denominations. In various ways they will evaluate this Christian witness spread abroad. Our prayer is that many who have scoffed at Christianity at home may be convicted and converted to Christ as they are brought into touch with virility in faith and practice. May some of these be among that number who in coming days will augment in Congo and in other needy mission lands the ranks of those who serve, not counting life as dear unto self, so that they with us may accomplish the course and the ministry which we received from the Lord

Jesus, to testify to the gospel of the grace of God.

A Belgian Congo Reunion in California

Recently Mrs. Elizabeth Rossbeck, daughter of Rev. and Mrs. Peter Frederickson, had the happy inspiration of inviting all Belgian Congo missionaries now in California to dinner in her beautiful home in Altadena. There were present her mother, Mrs. Frederickson; Rev. and Mrs. Peter A. MacDiarmid; Mrs. Holmes, mother of Mrs. MacDiarmid; Mrs. S. E. Moon; Lila Frederickson, who was born in Kifwa, Africa; also Rev. and Mrs. S. Fraser Langford. Mr. Langford was a seminary mate of Mr. MacDiarmid and twice pastor of the Fredericksons during their furloughs in America. It was a great privilege and inspiration to be admitted to such a fellowship. The missionaries were delightfully human in their humor and their interest, and the evening was spent in recalling some of the vivid and eventful scenes connected with their work. Their interest was so keen that one

(Continued on page 594)

MISSIONS

An International Baptist Magazine



This magazine was founded in 1893 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1917 to *The American Baptist Magazine*. In 1936 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*.

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WALTER O. LEWIS

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ADA P. STEARNS

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JESSE R. WILSON

Field Correspondents in Four Continents

Vol. 35

DECEMBER, 1944

No. 10

A Christmas Gift from Congress to the American People



THE Congress of the United States about to present to the American people a national Christmas gift in the form of peacetime military conscription? Unless vigorous public protest is promptly manifested, such a bill will likely be quickly adopted. It seems to have President Roosevelt's endorsement although in his press conference he merely urged the American people to gradually form an opinion about it. The American Legion favors it. Secretary of War Henry L. Stimson strongly advocates it. "A system of universal military training," says he, "is the most important provision that can be made by Congress." Did Congress reveal cowardice in not considering it before election? That would have cost some votes! A powerful Citizens' Committee for Universal Military Training is already functioning in New York. General George C. Marshall persuasively argues for peacetime conscription so as to produce a large reserve army. Thus under the pressure of wartime psychology the American people are being prepared for permanent peace-

time compulsory military service, and are being asked to abandon their historic position and to take what may well be an irrevocable step on the road to American totalitarianism.

Before this is approved the American people should demand an honest and realistic statement of reasons for it. Against whom is this military preparedness directed? Are not Germany and Japan to be so prostrated industrially and rendered so impotent militarily as never again to threaten American security? How can China be a menace? Modern war requires a degree of national industrialization that China cannot possibly achieve in 50 years. Have not the common people of the world been promised a general postwar system of international security that will remove aggression and assure to all nations peace?

In the light of these questions some others must be asked. Does the proposed American conscription mean that even before the war is ended, the postwar world is being built on unjust and therefore unsound foundations and its maintenance therefore depends on American militarism? Behind the Cairo, Teheran, Quebec, and Dumbarton Oaks conferences is the old system of power politics now emerging on a global scale, so that British imperialism will eventually clash with Russian expansionism and thus make a third World War inevitable? For the third time will the United States be compelled to intervene for its own security and to rescue the British Empire? The cynical remark of the British Consul (*see MISSIONS, November, 1944, page 481*) is one of the most ominous ever made in the United States.

If this is what lies ahead tomorrow, then American peacetime conscription becomes understandable and the American people should be told so that they can intelligently make up their minds and choose between a world order in which peacetime conscription is unnecessary or a world order that cannot be maintained without it. It would be the supreme irony and tragedy of history if the militarism that Americans set out to destroy in Germany and Japan is established here.

Long ago on Christmas Eve the angels sang, "On earth, peace good will toward men." An-

other version read, "Peace on earth among men of good will." In either version the idea and its realization are inexorably and permanently incompatible with peacetime military conscription.

Nobody Expects Comrade Stalin to Retire On His 65th Birthday

DECEMBER includes the birthday of a man who wields more power over the destinies of humanity than any other living person. On December 21, 1879, there was born in a village in Georgia (not U.S.A. but one of the 16 Socialist Soviet Republics of Russia) a baby who grew up into manhood, studied to be a priest, became a revolutionist, and eventually the successor of Nicolai Lenin. His name is Joseph Stalin. This month he is 65 years old. It is the age of retirement prescribed by our Ministers and Missionaries Benefit Board and by numerous industrial, educational, and philanthropic institutions.

Does anybody expect Comrade Stalin to retire on December 21st? The question is too absurd to be given even momentary thought. Here is a man at the prescribed retiring age who rules over 200,000,000 Russian people, who will determine the future of Europe and of Asia, and whose power in the organization of the post-war world is so immense and lasting as to influence the economic welfare of every person on earth. It will doubtless require 50 more years for history accurately to take the measure of this man. Today there are various and opposing appraisals. Multitudes regard him as the greatest of living heads of states. Others think of him only as a ruthless dictator, a tyrant who had as little compunction about cruelly liquidating the kulaks and other opponents of Russian communism as had Hitler in liquidating the enemies of nazism. Regardless of the eventual verdict of history, this month he is 65 years old, and nobody expects his retirement.

Once again the Christian church must confess to its shame its all too prevalent attitude toward the age of its ministry. What local Baptist church willingly, gladly, enthusiastically calls to its vacant pastorate a man of 65, of 60, of 55 or even of 50, when 40 is the alluring

age most desired by pulpit committees? While physical vigor at 65 is not that of 40, as compensating factors sanity of judgment, spiritual maturity, moral strength, ministerial experience are vastly superior. How silly for churches of 200 people deliberately to deprive themselves of the ministry of men of 65 when 200 million people enthusiastically continue to place their destinies in the hands of a man who by service regulations has already reached the retirement age.

Living Bundles of Fear and Filth Instead of Statistics on Charts

WHAT relief plans really mean in terms of human need instead of statistics plotted on charts is illustrated by two quotations from recent issues of popular magazines. In *Life* the misery that war has brought to the people of Italy is described by Corporal P. E. Deutschman who narrates many human interest cases of which the following is typical:

A pathetic little girl who looks to be four years old sits on the curb. Dirty, scrambled, and sickly almost beyond discernment as to where her rags and her festered flea-bitten flesh begins, the child is an orphan whose parents were killed in our bombings. She sleeps in alleys where human excrement rots where it falls and lean, hungry dogs roam at night. During the daytime she takes her place in the town square where more fortunate people drop crumbs of bread and bits of unwanted oranges into her lap. She is a statistic you see in the raw, a unit of malnutrition that is not a number on a chart but a bundle of fear and starvation and filth and life.

Conditions on the other side of the world are doubtless worse. Mr. George E. Adams, writing in *Collier's*, describes China's plight:

I have seen a million people starve. I have seen people who were walking skeletons and others horribly swollen or disfigured from beriberi. I have seen children with eye infections derived from malnutrition, their eyes puffed out to the size of eggs and exuding pus in streams an inch wide down their cheeks. I have seen orphanages where the children died at the rate of 20 per day and homes where the still living but hopeless cases were placed in rooms already filled with dead awaiting burial. I have seen streets so full of dead that the authorities were unable to bury them fast enough.

After reading the above quotations look again at the front cover of September *MISSIONS* with its picture of the homeless, destitute, starving Greek child. "No war in history has brought such horror to children," writes Dr. Leslie B. Moss in *Eyes Unafraid*. "The plight of the children is a threat of evil for the future of the world. No world can be peaceful if it is founded on warped personalities." That warning should prompt all Americans, of every race, color, class or creed, to give utmost generous support to legitimate relief causes that seek to ameliorate today's global misery and agony. For the Christian, however, the argument for aid is basically more real and impelling. The image of God is in the life of every starving child and every suffering adult, friend or foe, white or yellow or black. All are objects of His affection, beneficiaries of His divine grace, people for whom Christ lived and died.

This year's World Emergency Forward Fund goal is \$2,000,000. Included are immense relief projects as well as postwar reconstruction on mission fields and church extension projects in the United States. This all inclusive undertaking has hearty Baptist endorsement. (See pages 564-565.) The total seems large, yet against the overwhelming need it is far too small. With the true spirit of self-denial motivating our response on SUNDAY OF SACRIFICE (December 3rd), to raise this amount should be a quick and glorious achievement.

Editorial ♦ Comment

♦ A SIGNIFICANT CHRISTMAS EVE ANNIVERSARY in American history will likely receive little recognition this year. Yet it is of international importance. The Treaty of Ghent which officially marked the end of the war of 1812 between Great Britain and the United States was signed on December 24, 1814. For 130 years the two nations have been at peace although that peace was jeopardized at times during the American Civil War when the British ran blockade runners into Southern ports, and again during President Cleveland's administration in 1893 in a dispute over the boundary between Venezuela and British Guiana. The Treaty of Ghent was implemented by the Rush-Bagot Treaty which ended all fortification on both sides of the boundary between Canada and the United States. For both coun-

tries ships of war on the Great Lakes were limited to one small ship each. Here was a triumph in disarmament, a monument to the faith of its originators that all controversies between the people of the United States and the people of Canada would forever be settled by negotiation instead of by war. If the people of Europe had learned a similar lesson after the fall of Napoleon 130 years ago, that continent today would be an abode of peace and prosperity instead of a land of desolation and death.

♦ THE DEATH OF DR. WILLIAM TEMPLE, Archbishop of Canterbury, from a sudden heart attack on October 26th, removes one of Protestantism's greatest leaders. He was to have been the first President of the World Council of Churches. Its formal organization still awaits its first assembly meeting after the war. Northern Baptists voted their own membership in the World Council five

THE GREAT DELUSION

Number 116

THE TREASURY HAS A STAKE IN IT

A GROUP of U. S. Senators, as reported by The American Business Men's Research Foundation, were in conference with President Roosevelt's Secretary of the Treasury, Henry Morgenthau, Jr., "I am going to do all I can to prevent prohibition from happening again," said the Secretary. "The Treasury has \$900,000,000 at stake in the hard liquor industry." To collect that huge sum in taxes from the traffic in hard liquor, the government permits nothing to interfere with the production and sale of whiskey.

In the 11 years since repeal of prohibition, American consumption of alcoholic beverages increased from 5.46 to 14.17 gallons per person. Of course the Secretary of the Treasury does everything he can to prevent the return of prohibition.

Americans vigorously condemn the Japanese practice of permitting and encouraging the sale and consumption of opium in the occupied areas of China. The opium is heavily taxed and the bigger its consumption the higher is the Japanese tax revenue. The Secretary of the Treasury in Japan could well say, "I am going to do all I can to prevent the return of opium prohibition in China."

Thus the Japanese Treasury has a stake in the opium traffic and the American Treasury has a stake in the liquor traffic. Just where is the difference?

years ago at their Convention in Los Angeles in 1939. Dr. Temple visited the United States on an extended lecture and preaching tour in 1935-1936. At Indianapolis 3,000 American students at the Student Volunteer Convention (*See MISSIONS, February, 1936, page 100*) listened with profound attention to his four stimulating addresses on theology. At the World Conference on Faith and Order at Edinburgh in 1937 (*See MISSIONS, November, 1937, pages 530-538*), he showed his masterly genius as a conference presiding officer and his strong advocacy of Christian unity and cooperation without surrender or compromise of principle. In one of his last public utterances he confessed that he had changed his mind on the question of punishment of the German people for the crimes of nazism. In his judgment the relentless obliteration bombing of the German cities during the past two years had been

sufficient penal justice. Dr. Temple was an outstanding Christian scholar, a champion of humanitarianism, and an apostle of both the individual and the social implications of the gospel. His death means an incalculable and well nigh irreparable loss to the cause of ecumenical Christianity.

◆ THE REELECTION OF PRESIDENT FRANKLIN D. ROOSEVELT to a fourth term makes no change in his status as the 31st President of the United States and the 9th President to have been a member of the Protestant Episcopal Church. The other 22 Presidents have included five Presbyterians, four Methodists, four Unitarians, two Dutch Reformed, one Disciple of Christ, one Quaker, one Congregationalist, and one Baptist (Warren G. Harding). Thomas Jefferson, Abraham Lincoln, and Rutherford B. Hayes, were not church members.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Great Century, by KENNETH S. LATOURETTE, is the sixth * volume in his monumental series of seven on *A History of the Expansion of Christianity*. This volume covers Northern Asia and Africa, an immense territory and a period of enormous missionary expansion. For example, India is assigned 149 pages and China 117 pages. Each would make a book in itself, a substantial missionary history if printed separately. In order to get the whole story within one volume, even of 500 pages, the material had to be so compacted that great heroes like Adoniram Judson, John E. Clough, William Carey, Hudson Taylor, Guido Verbeck, known and revered wherever Christians as-

* NOTE.—The five preceding volumes were reviewed in *Missions* as follows: Volume I in December, 1937, page 613; Volume II in November, 1938, page 547; Volume III in February, 1940, page 99; Volume IV in September, 1941, page 418; and Volume V in June, 1943, page 355.—Ed.



HARRY EMERSON FOSDICK

A Great Time To Be Alive

A new book of twenty-five wartime sermons on Christianity. Here are expressed the same insight into people, the same diagnosis of our strength and weaknesses, the same wisdom for personal action that characterized *On Being a Real Person*. "It is a noble book, vividly and vitally in contact with the life situation — the faith-situation — created by this ghastly war, practical in the highest sense, and it will be spiritually influential beyond our power to estimate." — *Joseph Fort Newton*

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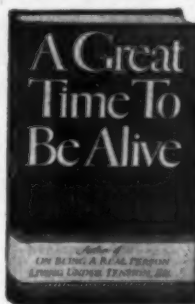
semble, are allotted only a few pages each. Nevertheless, the life significance of such missionary leaders is superbly sketched against the larger background of which they were essential parts. The story of Judson is admirably summarized, so is that of George Dana Boardman and of KoTha Byu, names cherished in the annals of Baptist foreign missions. Ably appraised also are the international situations and crises that emerged during this momentous period, such as the European conquest of Northern Africa, spheres of influence in China, the Pax Britannica in India, the several wars of conquest in Burma, the seizure of HongKong, the Boxer Uprising, the China-Japan and the Russia-Japan wars, all of which left their impact on and made their contribution to the expansion of Christianity. Each chapter closes with a comprehen-

sive analyses of the effect of Christianity on the environment and the effect of the environment on Christianity. The final chapter is a summary and an anticipation of the final volume which will deal with the period since 1914, an era of storms, wars, and revolutions that "shook the entire fabric of human life while civilization around the world was in a stage of violent transition." Again Dr. Latourette has displayed amazing talent for exhaustive research, painstaking accuracy, historical scholarship and refreshing literary style. A prodigious amount of research has gone into this volume as evidenced by 30 pages of bibliography, consultation of libraries in several different parts of the world, and thousands of footnote citations of books, reports, and other documents as authorities. (Harper and Brothers; 502 pages and 5 maps; \$4.00.)

• • •

The Doctrine of the Trinity, by LEONARD HODGSON (Croall Lectures at New College, Edinburgh, attempts to illuminate the doctrine by approaching it through the thought patterns of our own time. The contention is that God revealed himself in the New Testament in Trinitarian forms. Trinitarian theology springs from trinitarian religion. Just as the human self is known to us in the three activities of thinking, feeling and willing, so the one God expresses himself as Father, Son, and Holy Spirit. One series includes a lecture on "The Doctrine and Philosophy," and another which expounds the three classical expositions of the doctrine by Augustine, Aquinas, and Calvin. The author's contention is that the doctrine of the Trinity always has its origin in the practice of the Christian religion. (Charles Scribner's Sons; 237 pages; \$2.50.)

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With Christ in a Shell Hole, by C. GORDON BROWNVILLE, pastor of Tremont Temple, Boston, and an ex-soldier of World War I, is a collection of nine evangelistic sermons, prepared and preached with service men and service women in mind. Dr. Brownville, decorated by President Wilson with the Distinguished Service Cross, gassed, and hospitalized, calls upon his experiences only to demonstrate the imperativeness of Christ in the life of a member of the Armed Forces of the nation. This is a book that will be widely read and bless multitudes of service personnel. (Zondervan; 139 pages; \$1.50.)

• • •

What a Man Can Believe, by JAMES D. SMART, a Canadian Presbyterian clergyman, is a book for laymen. The purpose of the author is "to show what faith means in the terms of Scriptures, that thereby the common man may see more clearly the line between a true and a false faith, and be recalled out of his superficial religiousness or irreligiousness into a living and fruitful



*The heroic and inspiring story
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faith." Pertinent doctrinal subjects, such as "The Holy Spirit, The Word of God, Life Everlasting," etc., are discussed. (Westminster; 247 pages; \$2.00.)

(Continued on page 596)

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

EVENTUALLY WHEN MADMEN GAIN HIGH PLACES in one country and stupid men in another country, the little men who do the fighting and the dying will remember.—*Foster Hailey*.



FREELY DO WE DISTRIBUTE CIGARETTES and entertainment to our soldiers overseas, but we have not made it clear for what they are fighting.—*Harold P. Marley*, quoted in *The Protestant*.



WHAT MANKIND DESPERATELY NEEDS is justice, mercy, and truth; but what mankind is offered is ugly stained glass windows, a holy tone, and a collection plate full of dimes.—*U. S. Army Chaplain David E. Trueblood*, quoted in *Time*.

OUR WORLD needs more emphasis on the rights of man and less on the existence of minorities.—*Rabbi Hillel Silver*.



KEEPING THE PEACE has become one of the primitive and permanent conditions of living, co-equal with the primitive necessity of food, clothing and shelter.—*President Isaiah Bowman*.



IT IS A TRAVESTY OF HISTORY to say that the United States was forced into the war.—*Oliver Lyttelton*, British Cabinet Minister. (NOTE.—America was certainly "forced" into the war on December 7, 1941, but in a larger sense America was in the war long before Pearl Harbor.—ED.)

The Enlarging Circle of Relief in Asia

China relief must now be expanded to include other lands and areas in Asia ravaged by war



The circle of relief that originally included only China has widened and now includes other areas in Asia

EVER since our first World Emergency Fund was begun in 1941, funds from it have been allocated to the Church Committee for China Relief, the Protestant church special agency for bringing relief to war-stricken China. The Church Committee recently changed its name to the Church Committee for Relief in Asia and has increased the scope of its work to include India, Burma, the Philippines, Dutch East Indies, Malaya, and Thailand. In India and parts of Burma there is already great need for assistance

for war-dislocated people, and there will be urgent appeals from the other countries as soon as they are liberated. Appropriations from the Emergency Needs Division of this year's World Emergency Forward Fund will help support the work of the Church Committee for Relief in Asia.

Russian Kits and Clothing Relief

Incomplete reports at the end of September showed that about 25,000 Household Kits had been sent to Russia by Northern Bap-

tists. The actual number sent was probably somewhat larger. Each state was assigned a goal. When added together the state goals make a total goal for Northern Baptists of 52,000 kits. As the project was scheduled to continue until mid-November, there was every expectation that the overall goal would be reached.

Church letters indicated cooperation in the September effort to collect used clothing for the United Nations Relief and Rehabilitation Administration. In some cities, this was an interdenominational project, with local Councils of Churches handling the collection.

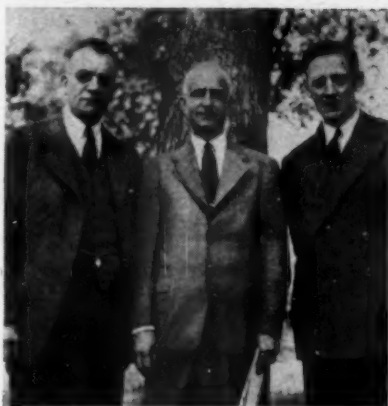
Baptist women are also planning for a later collection of used clothing which will be sent to Europe under Northern Baptist auspices.

Green Lake Fellowship Bonds

Baptist laymen are now raising the \$225,000 still due on the purchase price of the Baptist Assembly property at Green Lake, Wis. They are deferring their intensive campaign until after the Sunday of Sacrifice, so that the attention of the entire denomination may be focused this month on the World Emergency Forward Fund.

In January the laymen plan to launch a vigorous campaign to raise the required amount. Subscriptions of Fellowship Bonds will be welcomed from every source. Each bond represents a gift to the Baptist Assembly. Bonds are issued in eight denominations with special names attached to each, as follows: Founder—\$1,000; Patron—\$500; Charter Donor—\$100; Sponsor—\$50; Benefactor—\$25; Associate—\$10; Subscriber—\$5; Contributor—\$1.

Bonds will be issued to individuals and organizations. In every



The Great Commission Team in Iowa, State Secretary Benjamin Ward, Missionary Bengt Anderson, Representative H. E. Hinton of the M & M Board

local church, a key man with his own committee will be responsible to the state layman chairman for all promotion, cooperation, and direction. The state chairman is responsible to the area chairman, who is responsible to the general Committee of Fifteen of the National Council of Northern Baptist Men. Local churches are asked to set their own goals. An honor roll will be furnished to each church for inscribing the names of donors.

The laymen's plans include setting aside some special day, before January 31, as Green Lake Day, also a series of over 100 laymen's dinner gatherings during January. The new Green Lake film will be shown, making more real and convincing the beauty and opportunity of Green Lake. The laymen hope that the entire amount can be raised by the end of January.

Baptists on the Air

Secretary Benjamin P. Browne, of the Pennsylvania Baptist Convention, will be the speaker on Columbia Broadcasting Company's *Church of the Air* on Sunday, December 3, on the Columbia network, from 10 to 10:30 A.M.,

E.W.T. This is the Sunday of Sacrifice for Northern Baptists. On January 7, Mrs. Leslie E. Swain, President of the Northern Baptist Convention will speak.

More Echoes From Great Commission Sessions

Northern Baptists throughout the country are responding well to the Great Commission Program, which is being put on in the various associational meetings. The fall series ended on December 1 in Pennsylvania. The new series will begin on January 2, in New Jersey. Here are some comments on the plan as it has worked out in the fall meetings:

At the Great Commission Sessions in our five Fall Associations, attendance was larger than usual. In one of the smaller Associations held in a country church the attendance exceeded 100. In one Association a young people's supper had an attendance of 88. We were delighted with Rev. Veldon Patten. He has a most pleasing personality and presents his work most effectively. Mr. Sterling Beath was with us two days and he has a stirring message. Of course, Dr. Cooper was exceedingly popular. He handled the charts in his own way and there was not a dull moment during his presentation.—*R. L. Chappell, New Hampshire.*

I found the chart and the notebook a very useful means by which to stress the denominational work and program. Many people spoke of their approval of this method. Some said they did not look forward to this kind of a presentation with too much enthusiasm until they saw and heard.—*Roy W. Hodges, North Dakota.*

The Great Commission Sessions for our associations were wonderful. People said they learned more in one afternoon about Baptist work than they had ever known before.—*John L. Barton, South Dakota.*

The Quiz Time program went over very helpfully and very enjoyably in Nebraska. Folks everywhere were interested. Dr. Park offered each Associ-

ation a prize for the highest score. That added zest to the contest. I urged that those participating write in right answers when they graded their papers so that it was highly educational.—*W. A. Shank, denominational representative in Nebraska.*

New Leaflets

Two new leaflets have just been published. *A Dollar Well Spent* shows the proposed distribution of dollars contributed to the 1944-45 Unified Missionary Budget. A graph shows a dollar coin divided into proportionate sections, each section representing the percentage of the budget which goes to the purpose indicated.

Our Threefold Task, gives the figures on the total financial program for the year, including Part I, the Unified Missionary Budget; Part II, the World Emergency Forward Fund; and Part III, the Green Lake Assembly. The amount for each subdivision under Part I and Part II is shown.

A copy of *A Dollar Well Spent* will be included in this year's Every Member Enlistment packet, but additional copies as well as copies of *Our Threefold Task*, may be secured without charge from state convention offices.



Assembling for the Great Commission sessions in Cobbs Creek, West Virginia

From Blackout to Light In Baptist Education

Because of its magnificent success now being achieved, the New Development Program is hailed as the greatest unifying force in the history of the Board of Education



This is not an air raid disaster but the result of the fire at Ricker Institute

IN THE fall of 1939, after Europe had again been plunged into war, Baptists were fearful as to what would happen to Baptist educational institutions if war should come to America. The so-called "Black-out Report" of an educational commission, presented to the Northern Baptist Convention in 1940 at Atlantic City, thoroughly justified those fears. It revealed that unless drastic action was taken in their behalf, some institutions which had been most useful to the denomination would not survive wartime hardships. In the light of these studies and on the recommendation of the presidents of the schools, colleges and seminaries, the Convention at Wichita, Kansas in 1941 voted to give the right-of-way to the Board of Education from January 1, 1942 to April 30, 1945 for its New Development Program.

The first 16 months of the Program was devoted chiefly to surveys and a vigorous publicity campaign. The intensive phase of the Program began

By WILBOUR E. SAUNDERS

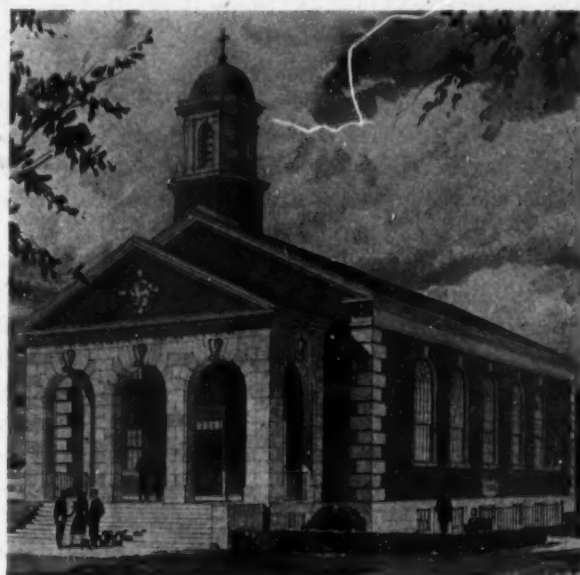
on May 1, 1943. Several Baptist schools, colleges and seminaries launched fund-raising campaigns to meet a variety of needs such as debt reduction, new dormitories, chapels, libraries, remodeling and reconstruction programs, and endowments for scholarships and lectureships. By November 1, 1943, new funds were reported totaling \$844,185. By January 15, 1944, the presidents of 29 Baptist educational institutions reported new funds received as the result of the New Development Program totaling \$1,618,051. Their reports indicated that nearly all campaigns had gained unexpected momentum and that this truly was a good time to go to their friends for needed improvements. For one prominent Baptist university a debt reduction campaign for \$250,000 was recommended. The university exceeded that goal by \$50,000, and was successful in raising another fund of \$90,000 to provide a new dormitory.

The Peddie School at Highstown, N. J., aimed to raise \$250,000 with which to erect a new physical education building. Headmaster Wilbour E. Saunders encountered considerable skepticism at the outset, but by mid-summer gifts totaled \$260,000 for the gymnasium and \$85,000 to reconstruct the old "gym" into a beautiful chapel. Its exterior resembles a chapel more than it does a gymnasium.

By May 1, 1944, the end of the first year of intensive activity, the 32 campaigning schools, colleges and seminaries were substantially over the two million mark, the New Development Program funds amounting to \$2,104,676.09. The heads of several Baptist colleges and seminaries were outspoken in their praise of what the Board of Education's Program had done for them.

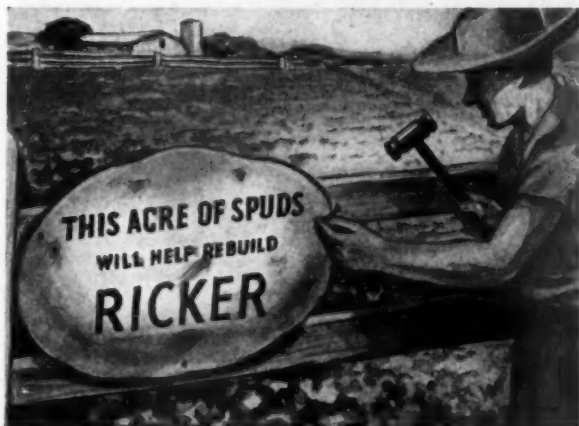
At Houlton, Maine, for example, is Ricker Classical Institute and Junior College, a 97-year-old co-educational school which is the only institution of its kind in an area of northern Maine larger than the State of Connecticut. It launched a campaign for \$125,000 to provide a new building with combination gymnasium and auditorium and certain instruction facilities. Wording Hall, main classroom and administration building which housed an obsolete gymnasium was then to be remodeled as

science laboratories. On the night of March 23, 1944 came Holton's big fire and Wording Hall was a total loss. Then the campaign really got started! The Board of Trustees raised the goal to \$300,000. Pledges began pouring in to help the school meet its worst crisis in history. Aroostook County, Maine, where Ricker is located, is a great potato growing section, sometimes referred to as "the potato em-



ABOVE: Architect's sketch of the new proposed chapel for the Northern Baptist Theological Seminary in Chicago. LEFT: Rev. Frederick Allen, Mrs. George W. Hamlin, K. N. Smith, F. Miller Wright, Keuka College trustees, examining plans for expansion

BELOW: A Maine farmer nails a sign to his fence indicating that the potatoes that will be gathered from this acre will be sold and the proceeds contributed to the \$300,000 campaign of Ricker Classical Institute and Junior College



pire of America." Many potato farmers throughout Aroostook nailed signs to fence posts reading, "This Acre of Spuds Will Help Rebuild Ricker." To date Ricker had raised \$101,000.

Another example is Sioux Falls College in South Dakota which in the past ten years had helped to train 67 ministers and 13 missionaries. All this seemed doomed to end 18 months ago when a financial crisis made it seem inevitable that this 62-year-old Baptist institution would have to close its doors. The Board of Education's survey showed that the Baptists of North and South Dakota, Nebraska, Minnesota and Iowa still wanted a four-year Bap-

tist college, and that the school's friends in Sioux Falls and the Baptists of the Five-State Area could be relied upon to support a campaign for \$140,000. This amount would enable Sioux Falls College to stabilize its finances, conduct a vigorous student recruitment program and reestablish the school as a four-year college by September, 1945. The campaign was launched last spring to continue through December. By April 11, Sioux Falls had raised \$45,500. The school is already within comfortable reach of its goal. Dean Neil Pendleton charged with the responsibility of conducting the student recruitment drive, has achieved his goal of 125 students for the current school year. Indeed, the administration finds it possible now to operate as a four-year college, a year ahead of schedule.

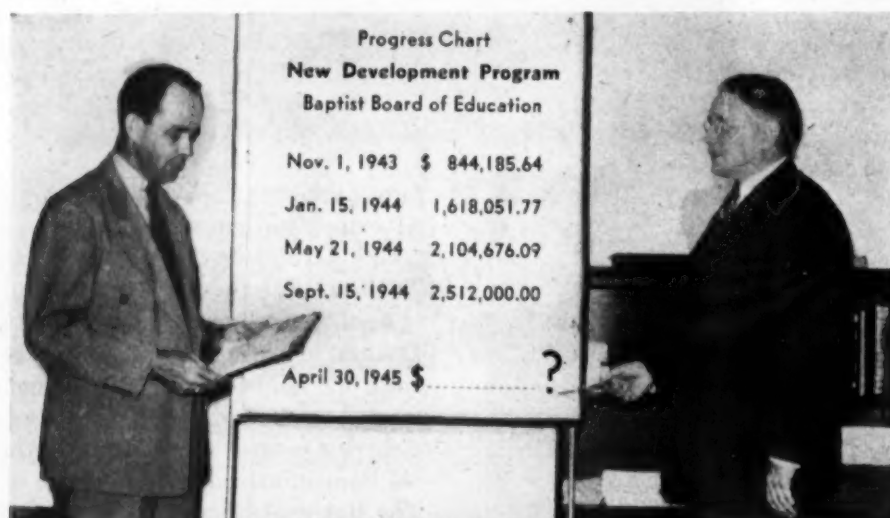
The combined goals of 10 of the 35 institutions participating actively in the New Development Program totals \$2,500,000. These 10 include Andover Newton, Berkeley Divinity School, Bucknell University, Central Seminary, Linfield College, Northern Seminary, Ottawa University, University of Redlands, Wayland Junior College and William Jewell College. They have already raised \$1,418,755.65, or 57% of their goal.

At a meeting of the Association of Presidents of Baptist Schools, Colleges and Seminaries at Green Lake, June 27-30, Louis W. Robey, director of the Program reported that 33 institutions related to the Board of Education had requested fund-raising and public relations surveys, 11 colleges had organized intensive student enrolment programs resulting in some instances in the setting of new records, 15 schools had followed survey recom-

mendations in appointing skilled directors of public relations, 13 others were in the midst of campaigns to meet a variety of needs. Several presidents expressed the belief that the New Development Program had served as the greatest unifying force in the history of the Board of Education. The Association of Presidents voted unanimously to present to the Board of Education a resolution of appreciation. "\$3,312,154,—and still going up!" This was the financial status on October 15. "There is every indication" said Dr. Luther Wesley Smith, "that the financial results of this comprehensive fund-raising and public relations program on behalf of our Baptist schools, colleges and seminaries will pass the \$4,500,000 mark by April 30, 1945."

In addition to those phases of the Board of Education's Program, considerable attention has been given to strengthening the 36 Baptist university pastorates which are maintained in conjunction with 76 state and independent colleges and universities. Another major interest of the New Development Program is the establishment of a large student loan and scholarship fund to be known as the Christian Emphasis Fund. This project was inaugurated auspiciously at a dinner in New York City on May 1, 1944, when Mr. James L. Kraft of Chicago, chairman of the National Sponsoring Committee of the New Development Program, announced that he and Mrs. Kraft would give the first \$10,000 to the Christian Emphasis Fund.

The main objective is to help thousands of capable and consecrated Baptist youth train for Christian leadership in the interest of a stronger church for tomorrow's world.



Dr. Donald Faulkner and Secretary Luther Wesley Smith reviewing recent progress of the New Development Program

Christmas

Christmas Scripture

For mine eyes have seen thy salvation, which thou has prepared before the face of all peoples.—*Luke 2:30.*

And his name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end.—*Isaiah 9:6-7.*

A Christmas Prayer

ETERNAL GOD who hast revealed Thy purpose in the Holy Child of Bethlehem, born under the shadow of the Cross, open our hearts to the joy that seeks us through pain. Deliver us from doubts and fears through faith in Him who is our ultimate victory. Where hate has been turned loose, renew in us the spirit of good will. May we welcome the Great Guest whose coming maketh all things new. Pour out Thy spirit upon all mankind, and grant that this Christmas may bring us nearer to a world ordered in Thy will which will be our peace. May the Christ who blessed the home in Nazareth and the home in Bethany bring to all homes at this Christmastide good cheer and good courage. Where there is longing for the return of loved ones, may His presence be refuge and strength. To men and women in the service, grant memories that bless. May something of the glory that shone round about the Shepherds in their watch by night give glow and hope to their hearts. Regard all Thy children, O Heart of Love, in their need, and lead us in the way everlasting. Through Jesus Christ our Lord, Amen.—*ROGER T. NOOE, in A Christmas Devotion, World Alliance for International Friendship.*

Christmas Thoughts

PEACE AND GOOD WILL can never be separated. It is by enemies becoming friends that peace is established. And that is a miracle that can be performed by Him whose birth we celebrate at Christmas.—*The Baptist Missionary Herald, London, England.*



EVEN IN TIME OF WAR, Christmas is still Christmas. Even in time of war our Lord comes gladly into the hearts and souls of all who love Him, white or black, at home or abroad, in the United Nations or in the occupied countries, or in the lands of our enemies. War cannot shut the Christ child out. Only our own sin can do that.—*The Living Church.*

WHEN A STAR SHONE OVER BETHLEHEM, when Wise Men and humble shepherds knelt by a manger crib, when a song was heard in the Syrian night, these were the tokens that a Savior had come, to be to all mankind an Everlasting Light, a Prince of Peace, a Shining Hope. Nothing in the long gray centuries has annulled the message and meaning of our Christmas faith. It remains the Hope of the world and the Peace of the human heart.—*DAVID K. BARNWELL in The Calendar of the First Baptist Church, Summit, N. J.*



EACH GENERATION GAINS through its historical experiences a fresh understanding of the meaning of Christmas. The claim of Christ to be the Light of the world has an enhanced significance when seen in relation to our present situation. In proportion to our awareness of what is at stake in the question whether force or goodness is to be the ultimate controlling influence in human affairs, we shall understand the vastness of the difference which it makes that in the actual texture of history the essential meaning of the universe should have been spoken forth in a human life wholly surrendered to the service of truth, goodness, and love—that the WORD should have become FLESH.—*J. H. OLDHAM in The Christian News Letter of London.*

Who Are the Wise Men?

BY B. Y. WILLIAMS

Who were the Wise Men in the long ago?
Not Herod, fearful lest he lose his throne;
Not Pharisees too proud to claim their own;
Not priests or scribes whose province was to know;
Not money-changers running to and fro;
But three who traveled, weary and alone,
With dauntless faith, because before them shone
The Star that led them to a manger low.

Who are the Wise Men, now, when all is told?
Not men of science; not the great and strong;
Not those who wear a kingly diadem;
Not those whose eager hands pile high the gold;
But those amid the tumult and the throng
Who follow still the Star of Bethlehem


From Christ and the Fine Arts, by CYNTHIA PEARL MAUS, published by Harper & Brothers and used by special permission of the author

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Christmas Lights Aglow Everywhere

The charm and beauty and the spiritual significance of Christmas celebration on Baptist mission fields

 **H**OW beautiful are the lights associated with Christmas! The yellow flickering of candlelight, the iridescent glitter of Christmas tree lights, and the soft glow of blue and orange lights from flaming yule logs! Especially do we appreciate the light of wonder that beams from little children's faces!

How illuminated are the hearts of those who have really come to understand the true meaning of Christmas—that God gave His Son to us on that hushed starry night when the Christ-child came to earth.

How heartwarming are the lights radiating from our mission fields! If it were possible to have an imaginary kaleidoscope, its colored pieces made from bits of Christmas scenes from overseas, it would bring to us, as we moved it, pictures of varied beauty and light.

Here is a Christmas tree that the Chinese church workers in Chengtu, West China, have decorated in a novel and lovely fashion. It stands shimmering with its golden globes. The pulp has been removed from tangerines, and small plant fiber wicks and a little oil put in its place. The tree lights are more than decorations, they are symbols of the inclusion of Christ into the Chinese daily life. The meal of *mian* is appropriate; for *mian*, similar to our spaghetti, is always eaten at birthday feasts, and now for the birthday of the King of Kings.

By ELSIE A. EVERETT



Merry Christmas in Chinese characters

To another mission station in China on Christmas Eve comes a group of 100 blind children accompanied by their teachers. They crowd into the two rooms of the mission home and sit on the floor. One's heart is touched at sight of these little folks shut away in the dark. They sing carols. It is as if a door were suddenly opened into some world of light unseen before. They triumph over their physical darkness when they have within them this inner light.

Turning to Gauhati, Assam, service men are enjoying Christmas at the canteen in the atmosphere of home. The ham and plum

pudding order failed, and so here are missionaries and Indian cooks hustling mutton chops and mince tarts in as substitutes. Just like home! The one remaining tin of American popcorn, popped and strung, now decorates the canteen tree. Over 200 men have paid for their tickets and sit chatting happily. The boys sang carols last night and some of them enjoyed the breakfast of pancakes, scrambled eggs and bacon at the "medical" bungalow, while the first fire of the season crackled in the fireplace.

A small dinner at the teacher's bungalow is for 10 women and 13 men, all Americans but two. Fowl and dehydrated cranberries set up an aroma of Christmas. A musical lieutenant leads the singing and no one wants to go home. Sports on Monday will finish the celebrations. No sirens! no earthquakes this year!

Soldiers are accepted as part of the big mission family at Jorhat, Assam, where there has been a destructive earthquake not long ago. After the crowded morning service sports are in progress in this open space and over there people are cooking flat native cakes, dahl and potato curry—enough for several hundred people. Tea is served in small cups that look like tiny flower pots. Cakes and curry are served on banana leaves. Soldiers also join in the carols sung around the out-of-doors lighted Christmas tree as evening comes on.

In South India, an hour before sunset, a candlelight Christmas service is beginning. The women dressed in white come to the church bringing their little clay

oil lamps. They sit on the floor in a circle and each takes part. The theme is **LIGHT** and the Bible verses include references to light in both the Old and New Testaments, beginning with God's statement, "Let there be light" and ending with Jesus' statement, "I am the light of the world." As each comes away with her own lamp lighted she gives a memory verse about light and leaves an offering for suffering China, "Light for China." Then into the darkness goes each one with her little lamp twinkling like a star.

On Christmas morning in Banza Manteke, Belgian Congo, 27 boys and girls are baptized. One of them is a 15-year-old Belgian girl. The service and communion follow. Five Belgians, one Dutchman and others had dinner at the mission bungalow. In the afternoon 25 people are dressed for the pageant, a program entirely prepared by Remy Malutama, the head teacher. The church is decorated with palms and flowers and the many white visitors say they would not think it possible that the natives could give such a fine program. The old Christmas favorites are sung again in French, Dutch and English, and one of the men, a Catholic, is glad for "Adeste Fideles" and some others that he knows. The Congo is humbly thankful for a peaceful Christmas when Belgian and Dutch families and soldiers are suffering.

A turn of our imaginary kaleidoscope takes us quickly from one White Christmas to another on various fields. First, in Gauhati, Assam, gifts are coming in for the poor while the service goes on in six languages! Indian soldiers are among the 500 crowded into the little church. In Sona Bata, Belgian Congo, it is a real White Christmas, too, for no White

Cross boxes could be shipped to this part of Africa over a long period, nor could any other gifts from American friends reach them. Instead, the emphasis is placed this Christmas on their own offering for their poor. In Nellore, South India, the gifts are sent to our mission stations in Bengal for relief of famine sufferers. It must be a White Christmas in China, too, for due to inflation, everything has skyrocketed in price with Christmas cards selling for \$20 apiece!

How fitting it is to give oneself to God on Christmas Day! In Tura, Assam, on Christmas morning five young Garos are baptized

in the pool between the missionary's home and the church. They then join with the other church members in the Christmas service which concludes with the commemoration of the Lord's supper. In many missions, school children follow their Lord in baptism at this season.

Christmas observance often extends throughout the week, culminating in a Watch Night service. There is singing, a sermon, prayer, and quiet meditation in preparation for beginning the New Year. Here is an interesting sight. At the suggestion of the people themselves New Year's Day is turned into a Thanksgiving Day. The members decorate their church with native products, such as pineapples, bananas, coconuts, and many vegetables which are brought to be sold for the church treasury. The service centers around the dedication of the gifts and the sermon emphasizes the need for reconsecration on the part of each member.

Such pictures are like a sudden burst of Christmas sunshine and reveal the deep consecration that, like a golden thread, runs through the warp and woof of the Christian enterprise. What is choicest and best for these foreign ambassadors and for all of every race lies in the experience of worship and the intangible things of the spirit. In West China a Bible woman in her Christmas message tell the women about Christian women in America "who are working for the same thing you are." The Chinese are strengthened by knowing they are a part of a great whole and the world becomes more nearly one. Non-Christian boys in Chengtu meet in the missionary's home for a talk on the significance of Christmas. One says, "I am now beginning to understand what makes

(Continued on page 594)

★ ★

The Centerpiece of the Human Race

By PHILLIPS BROOKS

HERE is a man who was born in an obscure village. He never wrote a book. He never held an office. He never went to college. He never traveled 200 miles from the place where He was born. He never did one of the things that usually accompany greatness. Nineteen wide centuries have come and gone. Today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.



TIDINGS



FROM THE FIELDS

The South Pole Santa Claus Came to Alaska

How children in the Kodiak Baptist Children's Home celebrated Christmas with the U. S. Army and Navy



Christmas in the Baptist Church at Kodiak, Alaska

EARLY Christmas morning two big U. S. Army trucks churned up the icy hill at the Kodiak Baptist Children's Home—with all six wheels pulling. By nine o'clock a happy crowd of 31 children and missionaries were packed into the trucks and on their way to the fort. We were welcomed in one of the recreation rooms, named for the late Mrs. Erskine of Kodiak, who was a friend of the mission for many years. The Christmas service at Victory Chapel was our first appointment. Here the girls' choir and the children's trio sang several numbers. Following the worship period all returned to the recreation room where we were organized for a tour of the wards. In all but the isolation wards we were permitted to sing carols to

By JOHN S. WINTER

those who were convalescing. The group found singing easy, for practically the entire traveling time from the mission to the fort was spent in singing carols.

Turkey with all the trimmings delighted the soldiers as well as the mission family as we ate in one of the mess halls. Following the Christmas dinner the tour of the wards was continued until all in the hospital unit had heard carols sung either in the ward or from the hall. A welcome rest in the recreation room occupied our time until three o'clock when a bus came to take the group to the Naval Base. We went directly to the spacious theatre-auditorium, which was well filled with sailors. A beautifully decorated Christmas tree occupied the center of the room.

Captain McDade, commandant of this naval establishment, acted for Santa Claus, taking gifts from the tree and calling each child by name. The children were thrilled to make the long walk to the middle of the auditorium to receive their gifts, and each child received two. Here the girls sang more carols, to the great delight of the men.

Shortly after five o'clock we were taken to the Navy dining-hall, where, for naught but lack of room inside, all ate less than had been eaten at noon. Following that meal we returned to the auditorium where the Christmas service was conducted for the sailors by one of their chaplains. It was a delightful program, enriched by a chorus of service men who sang several beautiful numbers, including the famous "Hallelujah Chorus" from Handel's *Messiah*.

By seven in the evening we were on our way back to the Army Base, where we were entertained by a band concert and Christmas tree with Santa Claus presiding. This time we were in the sergeants' spacious club building. The band played Christmas selections, and thrilled us again with the "Hallelujah Chorus." Then came Santa Claus. This program, incidentally, was broadcast over the local station. The radio announcer interviewed Santa briefly. As he came to the microphone, bells ringing merrily, Santa said in a deep southern drawl, "Merrah Chris-mas, you all." That was too much. The announcer said, as everyone laughed, "Why Santa, I thought you

came from the North Pole, and here you talk like a southerner." Santa floundered for a moment, but was soon on the beam, and found the range. He offered as rejoinder, still in his drawl, "Well, you see, there has been a terrible rush this year, so we've had to work in shifts. I'm the South Pole Santa." It was nearly a minute before the crowd regained its composure.

At nine o'clock we were loaded into the big trucks again for the homeward journey. All were tired when they tumbled into bed, but the memory of a wonderful day will remain.

The White-Haired Lady of the Rankin Center

By **ELBERT R. TINGLEY**

The completion of 20 years of adventurous Christian leadership in the crowded, cosmopolitan industrial community of Rankin, Pennsylvania, was observed this year in an Anniversary celebration for both Miss Marchie M. Hines and the Rankin Christian Center in which she has found her setting as a staff member. Miss Hines came to Rankin as an appointee of the Woman's American Baptist Home Mission Society, in 1924 after having served as a matron at the Kodiak, Alaska, Children's Home. During the "Depression Years," which affected the industrial community around the Center so directly, Miss Hines gave counsel, clothing, baby layettes, food, citizenship coaching, and a multiform of other services to hundreds of desperate mothers—and fathers too. No one is more loved by Rankin's people than the "white-haired lady" of the Center. The women of the neighborhood met in her honor and collected a purse of \$40 on her last birthday, \$2 for each year of her service.

Miss Hines has helped hundreds of foreign-born men and women achieve United States citizenship. Nine of these were particularly recognized in an "I Am an American" program. Hundreds of Rankin homes have been strengthened as mother or father have learned to read English to keep abreast of the thought and life of their children.

The Well-Baby Clinic, operated by the Pennsylvania State Department of Health, is supervised by Miss Hines. More than 100 infants receive regular check-ups at this clinic. Some of the mothers who bring their babies to the clinic were among the infants served by Miss Hines in their Day Nursery days.

Her understanding of the community and its people grows out of a deep Christian love which has weathered the storms and cycles of the years. She has seen prosperity for working people come, go, and return again. She has known the mothers, their children, and these children as mothers in their turn. She has seen the

Center building new, badly worn, and renewed again. Like seed, her strength and love have been sown in the Center's field; and it has brought forth life in its season.

Interracial Christmas in Detroit

For the first time the Detroit Interracial Christmas Vesper Service was held in a Negro Baptist Church. The Second Baptist is the largest Baptist church in Detroit, with a membership of 3,800 and an auditorium capacity of over 2,000. It is a downtown church, but has been visited by very, very few white Baptists. The day started beautifully but a sudden blizzard came up just at the time most people were ready to leave home, so the attendance of 700 was a happy surprise. The audience was about equally divided between the races. There was no color line. People sat together, listened together and worshiped together. At least 12 nationalities were represented. The scripture was read in eight

(Continued on page 593)



Miss Marchie M. Hines speaking at the 20th anniversary service in her honor at the Rankin Christian Center. On the platform are Attorney G. W. McClure and Mayor John Hardy

MISSIONARY • EDUCATION

Problems of Demobilization

About 75,000 men are being demobilized each month. At the present time adjustment of industry already has begun. The church has been planning for post-war activity, but the needs of these demobilized men provide an immediate demand of the church's interest and activity. As we approach the Christmas season, let us give thought to ways in which the home folk overseas and in distant industrial centers may best be linked up with home and church and reintegrated in the home community. Demobilization bulletins appear every other month. They contain a summary of information about government activity, significant community projects, bibliographies on subjects related to demobilization, and information regarding the activities that churches and individuals have initiated to bring their distant home folk closer. These may be obtained from J. Gordon Chamberlin, 810 Broadway, Nashville, Tenn., 50¢ a year. Two helpful pamphlets are now ready: Pamphlet 1, "Attitudes and Problems," 10¢; Pamphlet 2, "A Report on the Baltimore Conference," 20¢. Obtain from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. To discover what Baptists are doing write to Sec. Ernest Witham, 212 Fifth Ave., New York 10, N. Y.

A Book for Men

When the mayor of an Italian city was lynched, an Italian official said: "We cannot have this; this is like the United States." American soldiers are paying a terrible price to make the world free of racism and statism. We at

Bible
Book-of-the-Month
MATTHEW
For December

home have a responsibility to face the problems which test democracy here. *Race and Rumors of Race*, by HOWARD W. ODUM, deals with the problem of race tensions in the United States, especially in the South. The author is a professor in the University of North Carolina. He has drawn clear pic-

tures of the problems of race, especially in relation to American Negroes. Not only are things being done about the problem but he believes there that is a way forward that is compatible with democracy. If this be true how important it is that American Christians face the problem of race tension and work out a practical program to solve the problems through changed attitudes and activities. Men will find this book realistic and factual. It deserves consideration, for it will aid in the solution of the problems men face in their own committees.

The National Missionary Reading Program

CHRISTMAS EDITION

*A Book of Remembrance 1945.** Daily devotional missionary story and missionaries' birthdays. Summary of denominational information. 25¢.

*Missions.** Baptist international magazine. Single subscription \$1.25; clubs of five or more, each \$1.00.

*The Secret Place.** Quarterly of daily devotional reading for the family. Booklet. One year, 30¢.

*Vision.** The 1945 January Book. A series of articles by outstanding Baptists, covering our national and international interests. 5¢.

*Whither the Tribes Go Up,** by FLORENCE C. MEANS. Report on work of Northern Baptist Missions to American Indians. 25¢.

*Along Kingdom Highways.** Illustrated annual report of Northern Baptist foreign mission work. 25¢.

The Great Story. From the King James version of the Bible. Reproductions of great masters. JH. \$1.75.

Chia and the Lambs, by MARGARET PHELPS. A nine-year-old Navajo girl starts her flock of sheep with two white lambs and one black one. J. \$2.00.

A Lovely Find, by WILLIAM A. KNIGHT. Charming story of Bethlehem. A-Y. 50¢.

Time for Each Other, by MARGARET LEE RUNBECK. Winsome story of family life, effectively including father overseas. A-Y. \$2.00.

Anna and the King of Siam, by MARGARET LANDON. Revolution in culture due to a Christian teacher. A-Y. \$3.75.

Race and Rumors of Race, by HOWARD W. ODUM. A study of tensions and the way out. A-Y. \$2.00.

Giants of China, by HELENA KUO. 12 biographies including Madame Chiang. Y-S. \$3.00.

Rising Above Color, by PHILIP H. LOTZ. Living out theory. S. \$1.50.

The Church of Our Fathers, by ROLAND H. BAINTON. Story of church history. Illustrated. S-JH. \$3.00.

Our India, by MINOO MASANI. Did you know that? S-JH. \$1.75.

*Children Link Hands.** Sixteen stories by our Baptist missionaries about real boys and girls whom they have brought to Jesus Christ. J-P. 50¢.

When Children Worship. Five large colored pictures showing how children

of other lands worship. A story for each picture. J-P. 60¢.

Sasha and the Samovar, by LORRAINE AND JERROLD BEIM. A little Russian boy helps his family. P. \$1.75.

Children and Their Toys Around the World. Set of eight large colored pictures introducing our children to boys and girls of other countries. The set includes special Baptist stories and a sheet of suggestions to leaders. These attractive pictures might be

used on a panel or bulletin board in child's room. B. 60¢.

Children and Their Homes Around the World. Set of eight large colored pictures, showing some of the home festivals of other lands. These bright colored pictures might be hung on the wall of a child's room. There is a set of stories to accompany them. B. 75¢.

This Little Boy Went to Kindergarten, by ELLEN PAULLIN. Story of a boy's first day in school. This picture-

story book will help prepare a child for this exciting adventure. B. \$1.25.

KEY

Adult.....	A
Young People.....	Y
Senior High.....	S
Junior High.....	JH
Junior.....	J
Primary.....	P
Beginners.....	B

* Counts 10 points on the Missionary Reading Program; other books count 5 points.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Christmas Time Again!

As I write it is still two months before Christmas, but when you read this it will be only one month until we celebrate that joyous day that Jesus Christ was born. A month seems a long time while we are waiting for Santa Claus to come, but we can help make the days go quickly if we are busy at work for someone else.

Again this year it is our privilege as boys and girls in the Baptist churches of America to send Christmas gifts to our American-Japanese friends in the relocation centers. Baptists have been given three centers to which their gifts may be sent:

Christmas Gift Committee,
Federated Christian Church,
Minidoka Relocation Center,
Hunt, Idaho

Christmas Gift Committee,
Christian Church,
Unit 2, Block 211,
Poston, Arizona

Christmas Gift Committee,
Tule Lake Center,
Newell, California

There are boys and girls from one to twelve for whom we are responsible. Here is a list of things you could send: Pencils, colored pen-



These Americans of Japanese ancestry in one of the Relocation Centers are charming girls as well as talented violinists

cils, crayons, painting sets, drawing paper, coloring books, cutout books, scrapbooks; games, such as checkers, chess, backgammon, Chinese checkers, etc. Puzzles of all kinds; sailing boats, model motor cars, airplanes; harmonicas and drums; stuffed toy animals, dolls, dresses for dolls, paper dolls and

paper dresses to be cut out, paper doll houses, tin furniture sets, dish sets, all kinds of playhouse sets; tablets, notebooks and writing paper, pads, colored paper, pencil sharpeners, erasers.

Wouldn't it be fun to have a Christmas tree a whole month early? Trim it with lights, pop-

corn and shiny balls. Hang onto the branches all the lovely gifts you have brought for the boys and girls. After you have enjoyed the tree and the gifts pack them in a large, strong packing box. Be sure to send along pretty paper and ribbon so that each gift can be wrapped at the Center. You might write a letter to send along with the gifts, and if you have a teacher who has a camera maybe she will take your picture around the tree to send with the gifts. Do write and tell me all about your gifts. Be sure to send some. If we do not a lot of boys and girls will not have any Christmas!

Your friend,
Florence Stansbury

FESTIVAL OF INDIA

Sarasati, the Goddess of Learning

By ADA P. STEARNS

"Hooray! No school today!"

India loves her boys and girls. The last baby is always the family pet and from his first cry is on his way to ruin from being spoiled until the next baby arrives and he has to begin, very suddenly, to find his place in family chores. Even the hundreds of gods of India did not forget the children. There is one day and one goddess set aside for smaller folk.

Many of the gods and goddesses of India are not especially interesting to look at. Some really ugly and some just strange like the big elephant god, Ganesh. But there is one very lovely goddess that is really beautiful in the finery they give her for her special day. She is very dainty as she sits jauntily in her carriage for her trip along the streets so that everyone may see her and do her honor. She is always pretty well braced for the ride on her cart, for after all, she is just a big doll and dolls have a way of being unsteady when left by themselves.



Two little American girls of Japanese ancestry in one of the Relocation Centers

Schools are closed, books are put out of sight; the priest comes to the homes and gives the children instruction in the special worship of the day. Parents may or may not attend the offerings and chants. You see, Sarasati, the name of the goddess, is the patron saint of learning and if you really have the faith you should in her help to all school children, you will put away your books and by doing a proper worship to her on this day, trust her to see you through your examinations for the next year. She would be quite humiliated if she should find you trusting to hours of study and your own brain and leave her quite out of it.

The children on the day before the holiday take the dust from the feet of their teachers, salaam and bow and pay them special honor. Teachers are one of the most highly respected groups of people in the country and books are loved as the symbol of the learning they all want so badly. If a boy accidentally touches a book on the mat on the floor with his foot as he walks past on the way to his

seat on the mat, he quickly stoops to pick it up, place his lips on it, put it down again while the whole line behind him waits until he finishes this little ceremony. Christian children are especially careful of the Bible and their hymn books. Missionaries often think of some Sunday school children they have taught who thought lightly of their books at church. That is surely one lesson Indian boys and girls could teach us.

The day is one of feasting and good time but there is a feeling of reverence too among the children who are quite "proper." The missionaries take advantage of the holiday from school to go to the homes on a day when mothers and children will all be at home. They know the hour of the day when the goddess takes her ride and get their calling in before or after that hilarious event. Sarasati keeps right on smiling even though she knows she is not taken very seriously any more. She is mostly useful as an excuse for another festival in Hindu homes. The children come to school ready to do the best the next day because they know too that only when they work and work hard are examinations passed. They know too that no daily grades count in India, just that awful number on the final examination paper! Sarasati, you should go to the government department of education and persuade those stern looking men to be more kind to Indian boys and girls. It isn't fair to study hard as possible all year and because you are half sick on final examination day get a poor grade and be failed for the whole year! You really should get busy and not be a play-girl. But we think you are fun anyway and like the sweets we get on your day.—
Ada P. Stearns.

Burmese Proverbs

Compiled by

GENEVIEVE SHARP SOWARDS

Truth is universal, and men of many lands and races, seeking it, come to know the same things, but they often express it differently, colored by their peculiar circumstances and setting. Especially noticeable is this of truth expressed in proverbs, which are an unusually interesting study in comparing the imagery of different countries.

The Burmese proverb for "to cut off one's nose to spite one's face" is "to set fire to the granary just to spite the rat."

For "people living in glass houses should not throw stones," the Burmese say "let those both hare-lipped not blow the fire."

Our "silence is golden" is very near the Burmese "remaining silent is worth 1,000 coins."

The practice of carrying clay water pots balanced on the head gives the background for "two water pots cannot be carried by a head"—equivalent to "a man cannot serve two masters."

The East is inclined to fatalism, and the Burmese express it, realistically, in "though a hen cackles the whole day, she lays one egg only." Also "one has to float in the direction the waves (tides or current) are biggest."

The people of Burma conceive of the disastrous effects of "too many cooks . . ." as being more serious, "because of many doctors, the son expires."

Local color is seen in "making two cuts by giving a cut with the dah." (To kill two birds with one stone.) Also, "to put the plough before the bullocks."

"Playing a harp near a buffalo" vividly shows the uselessness of a fruitless transaction. "Like an oil lamp showing light when the

world is in flames" indicates how trifling matters thrust themselves in upon important things.

There is a good deal of psychology in "if one is not an expert at thieving, what he picks up is a theft, but if an expert steals his theft is merely something he has picked up."

The Burmese, "shadow appears only when there is height,"

He Is a Great Reader

Glen is seven years old and belongs to the Children's World Crusade in Murray, Utah. Glen loves to read. He reads not only books but also the newspapers. During this past year Glen has read or has had read to him 22 books from the children's missionary library. This is the second year that Glen has been Utah's champion reader! Good work, Glen! Keep up your reading!



Glen David Payne

is more evident than our "no smoke without a fire."

Our story of the one rotten apple among the good is adapted to fishing. "Owing to fish of the bad variety, a putrid smell prevails throughout the boat."

"Mother is not hiding in the paddy bin" applies to "letting the cat out of the bag" or "spilling the beans."

How true this proverb is, "The greater the love, the greater the resentment."

Evil spirit superstitions are manifest in this admonition to be circumspect in whatever one does—"should one's journeying be done at an improper time, one step alone is sufficient to cause mishap; in eating also, one mouthful is sufficient."

Our proverb "birds of a feather flock together" is reversed in the Burmese, "persons unlike one another do not become inmates of the same house."

The importance of little things is expressed, "a fire starting from rubbish may burn a tower."

"In a forest of pith, the castor-oil plant is king" gives the jungle version for "among the blind, a one-eyed man is king." "If the water is high, the water lily must be high" illustrates how a dependent shares his patron's elevation.

The hopelessness of reforming the incorrigible is humorously pictured in "putting a dog's crooked tail into a tube," meaning it will be just as crooked when taken out of the tube.

To a Burman Buddhist, insolence is symbolized by "although living in the Pagoda precincts, a dog yet barks at the Pagoda."

Sometimes old truths expressed in a new way make more vivid their meaning. So it is with Burmese proverbs for us.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

I am in the midst of a grand circle tour to the Pacific Coast and back for the purpose of meeting and counseling with youth leaders and leaders of youth who are part of a growing conscious Baptist Fellowship.

On this trip I have carried in my heart and sought to share with others the inspiration of the last Executive Board Meeting of the Baptist Youth Fellowship held in Philadelphia. Much had happened at the Youth Conference at Green Lake and in succeeding weeks to stir the imagination and deepen the spiritual purposes of young people who were eager to serve Christ in this strategic hour of the world's life.

One night in the quiet setting of Dr. Cumming's home the members of the Executive Board began to talk to one another about their ideals and dreams of carrying out the purposes of God, whatever they might be and at whatever cost to themselves. It was evident that the spirit of God was moving on young hearts and that this hour was one of God's creative ones that may have far-reaching influence and results down the years.

Out of the conversation and the period of heart searching prayer was born what they called the Disciple Plan. It meant simply that they felt the time had come for "an unprecedented outpouring of life and treasure in a movement of relief, rehabilitation and evangelism." The Disciple Plan seemed to them "a means of presenting Jesus as Lord to an ever larger number of young people and of challenging them to the finest of training, to stronger finan-



Roger Frederickson (second from left) Carrie Dollar (right) and three other Baptist youth leaders

cial support of the denomination, to definite periods of service in their churches and communities, and for full-time Christian service at home and abroad."

In the Disciple Plan they expressed their readiness to give a month to six months on a subsistence basis in order to present the world's needs to young people and others of the denomination.

Intervening weeks will doubtless find this plan taking definite shape and moving out into concrete action. The purpose of mentioning it here is to share with all young people this mood and deepening concern which is taking hold of youth leaders of the Fellowship. Yes, more than that, to ask that all of you particularly during this Christmas season, share in a concert of prayer that God may definitely guide these lives and abilities of youth being offered for His purposes in the world.

Very sincerely yours,

Elis P. Kappan

Good News

Haven't you wished lots of times that you could keep up to date on what's doing in the Fellowship: what the new materials

are and the projected plans, just as soon as they are projected? Wouldn't you like to know what some of the other Fellowship groups are busy about in some of the other states perhaps? Or haven't you wished you could tell the world about some program or project you tried that worked and should be passed on for someone else to try? Well, then here is the answer to your wishes. The Council on Finance and Promotion is the fairy-god-mother this time and the magic wand has produced a *Youth Newsletter* which will go out every two weeks direct to the local youth groups that get themselves on the mailing list. No subscription is necessary. If you have seen the copies already mailed to some churches you know how helpful and suggestive such a newsletter can be and you won't want to miss one issue.

This really is a two way affair. First of all your youth group will receive the *Youth Newsletter* if it is on the mailing list. This means that you should send the name and address of the president or key young person of your Youth Fellowship and of your Guild group direct to the Council on Finance and Promotion, 152 Madison Avenue, New York 16, N. Y., asking that you be placed on the list to receive the *Newsletter* direct. Send it in care of C. Edwin Warren who is caring for the *Newsletter* and other youth matters connected with this Council. Probably not more than two copies can go to a church so pass it around among your young people.

Second, and quite as important, send in your news. Give a brief but adequate account of something you have done in your group

that you think might encourage someone else. Pictures may not appear in the *Newsletter* but if you have pictures be sure to send them as they will have many other uses in connection with Baptist Youth Fellowship materials. Pictures should go to the Baptist Youth Fellowship offices in Philadelphia or New York. Send news to these offices and to C. Edwin Warren at the New York address.

Let's make this *Newsletter* a "hummer!" It's up to you if you get it and if it carries inspiring suggestions to the young people of the denomination. *Names* and *news* are essential to its usefulness. Here's a wonderful new way of tying us all together and making us more effective in all we do. The *Youth Newsletter* has been graciously offered to us. Let's make it our own.

Gifts of Good Will

Baptist young people are concerned that peace on earth, good will to men shall be more than a song or a phrase. Young people probably will not have a seat at the peace table, but they can do something to release and demonstrate those forces which increase good will and make peace possible.

You will read in the February issue of *MISSIONS* what young people did last summer in their Summer Service Projects in three mission centers and what their service in the spirit of Christian love and good will did for them and for others to whom they ministered. You who read these pages will be interested to know that Summer Service Projects are being planned for the coming summer. Some of you will have a real part in them.

All Baptist young people can make a large contribution to good will in their own communities in

carrying through one of the Fellowship major projects for this year called, "An Adventure in Living and Giving." This project has three important parts to it which young people will be concentrating upon in February and March particularly. They are: "An Adventure in Friendship" with young people of another racial, nationality or social group from their own; "An Adventure in Service," meeting some real need for manual or leadership service in the local or nearby community; "An Adventure in Giving" which challenges young people, through their giving and through their extra giving to the World Emergency Forward Fund, to extend peace and good will to the ends of the earth.

Specific help on how to carry out this particular major project is given in the packet called Fellowship Features No. 4. Be sure to order it early from the Baptist Youth Fellowship office, 1703 Chestnut Street, Philadelphia 3, Pa., at 25 cents. Subscription to the Fellowship Features service (five packets in all) is \$1.00.

With a desire to bring new courage and faith to those who face trying conditions and discouraging problems, Baptist young people are planning to send over 3,600 Christmas gifts to American young people and children of Japanese ancestry in the Reloca-

tion Centers at Poston, Arizona; Hunt, Idaho and Tule Lake, California. Christmas good will will thus cross barriers of war and race and carry a message of friendship and of peace.

My Last Day as a Buddhist

The following was written by a 14-year-old high school American of Japanese ancestry: "Back in California, since my parents' religion was Buddhism, I too was classified as a Buddhist. I guess I was a kind of heathen. At the time of the spring festival called the Hana Matsuri, I attended both in Poston Camps I and II. There was a great conflict inside of me at the time, for I was on a fence, mentally teetering between two religions. Where did my beliefs lie? Which way would I fall? Finally, I said to my friend, 'This Hana Matsuri is the last day for me as a Buddhist.' And it was! I attended the Pre-Easter Conference of the Poston Protestant Church and the climax came on the last night when many of us (about 175) made our first decisions for the Christian Way. That is the thing for which many of us in Poston are truly thankful. Many of us had lived our whole lives in America and yet had never personally known a Christian until we came to the camp at Poston."

(Continued on page 597)



Intermediate Choir at Poston Relocation Center Christian Church in Poston, Ariz.

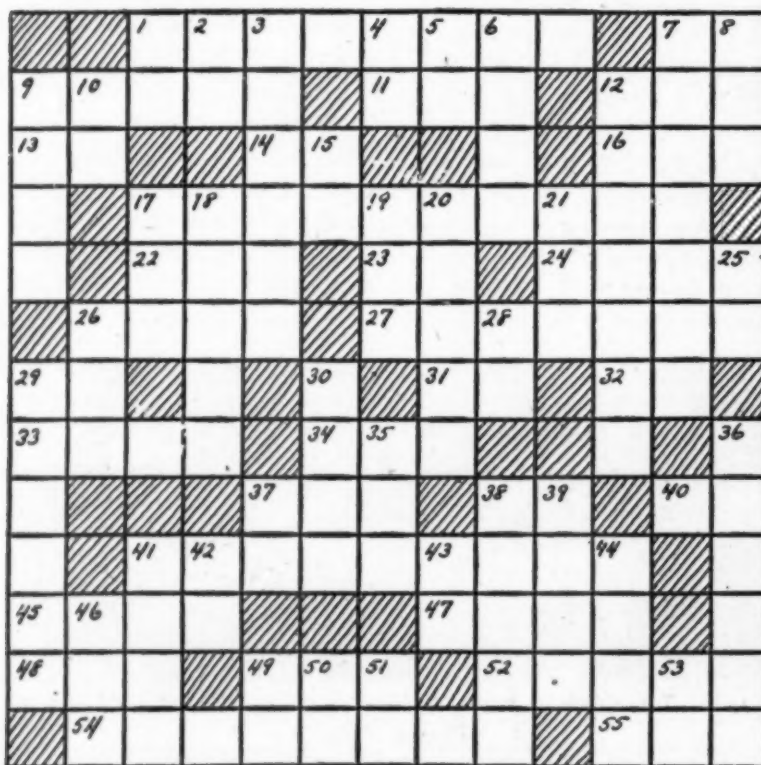
MISSIONS CROSS WORD PUZZLE PAGE

No. 24. Parable of the Ten Virgins ACROSS

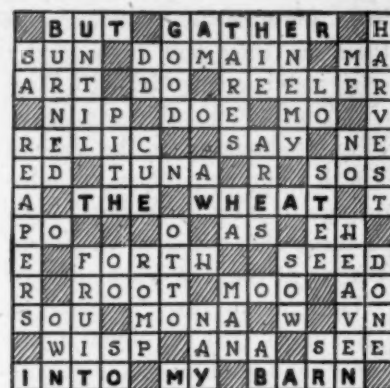
1. "And at . . . there was a cry made." Matt. 25:6.
7. Township.
9. "And . . . they went to buy." Matt. 25:10.
11. "came also . . . other virgins, saying, Lord, Lord, open to us." Matt. 25:11.
12. Brother
13. "but he that believeth not . . . condemned already." John 3:18.
14. Number of Psalm beginning, "O Lord, rebuke me not in thine anger."
16. "Give us of your . . . ; for our lamps are gone out." Matt. 25:8.
17. "and went forth to meet the . . ." Matt. 25:1.
22. Son of Bani. Ezra 10:34.
23. French.
24. Girl's name.
26. A very young hawk.

27. "and there he . . . with them, and baptized." John 3:22.

29. Spain.
31. "But the wise took oil . . . their vessels." Matt. 25:4.
32. Northwestern state.
33. ". . . that were foolish took their lamps, and took no oil with them." Matt. 25:3.
- 34 and 38 down. "Then . . . those virgins . . ." Matt. 25:7.
37. Age.
38. "And . . . Moses lifted up the serpent in the wilderness." John 3:14.
40. "Not . . . ; lest there be not enough for us and you." Matt. 25:9.
41. Slept.
45. "And the door was . . ." Matt. 25:10.
47. Part in play.
48. ". . . , I perceive that thou art a prophet." John 4:19.



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Last Month's Puzzle

49. ". . . the foolish said unto the wise." Matt. 25:8.
 52. "But while men . . . , his enemy came." Matt. 13:25.
 54. "went in with him to the . . ." Matt. 25:10.
 55. Bah; a New Zealand stockade.
- Our text is 9, 11, 17, 33, 34, 41, 49, and 52 combined.

DOWN

1. Third note in scale.
2. Suffix forming adjectives.
3. "In my name shall they cast out . . ." Mark 16:17.
4. "The wind bloweth where . . . listeth." John 3:8.
5. Two fifths of Ghent.
6. "This is my beloved Son: . . . him." Mark 9:7.
7. "and . . . their lamps." Matt. 25:7.
8. Chum.
9. "And five of them were . . ." Matt. 25:2.
10. Here lies (L.).
12. "and five were . . ." Matt. 25:2.
15. The same (L.).
17. "and . . . for yourselves" Matt. 25:9.
18. "and they that were . . . went in." Matt. 25:10.
19. Small lizard.
20. Bowl.
21. "And all that handle the . . ." Ezek. 27:20.

25. Newspaper item.
 26. Ephesians.
 28. Royal Navy. 29. Strain.
 30. "And he shook off the beast into the fire, and felt no . . ." Acts 28:5.
 35. Laboratory (college slang).
 36. "Behold, the bridegroom . . ." Matt. 25:6.
 37. Evangelical Union.
 38. See 34 across.
 39. "but go ye rather to them that . . ." Matt. 25:9.
 41. A division of the Koran.
 42. Lieutenant.
 43. Ancestor of Jesus. Luke 3:28.
 44. "Sir, thou hast nothing to draw with, and the well is . . ." John 4:11.
 46. "go ye out to meet . . ." Matt. 25:6.
 49. Moab Capital. Num. 21:28.
 50. Nickel.
 51. Danish. 53. Father.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Where Home and Foreign Missions Meet

Christmas will be celebrated in the eight Relocation Camps for Japanese and Americans of Japanese ancestry

By ALICE W. S. BRIMSON

OUT in the Relocation Centers where alien Japanese in the U. S. and American citizens of Japanese parentage have been congregated by the military authorities, are Japanese Christians and American Christians; Japanese pastors; missionaries who have served in Japan and missionaries whose lives have been dedicated to service among Japanese in this country. Here as they work together, they will help to make the beautiful Christmas season meaningful in the Relocation Centers.

Christmas gifts are being sent by all denominations. Baptists cooperate through the White Cross which is also enthusiastically supported in this project by the Baptist Youth Fellowship and the World Wide Guild. This is the third year that Christmas will be celebrated by 100,000 of these neighbors of ours in the recreation centers of the camps.

The War Relocation Authority has announced its intention to close the camps. For almost two

years the government has had a program of resettlement. So far, only 35,000 have found homes and occupations outside the camps. Most of them are young people who are American citizens. Over 5,000 are serving in the U. S. military forces. (See Dr. Lippard's article on pages 548-553.) It is interesting to note in the press many references to these soldiers. In the 100th Battalion with about 1,000 men serving in Italy, 900 have received the award of the Purple Heart as having been wounded in action. Many other medals for distinguished service have been awarded. Everywhere are cited instances of special courage and coolness in action by these citizens who know that they are proving by their action their loyalty to the U. S.

Others of these 35,000 are spending their first Thanksgiving and Christmas far away from their families. They are adjusting to new communities. Many of

them feel none too sure of their welcome. What an opportunity for Christian friendliness. Baptists have had a share in the hostels which have been established to help in resettlement. Recently 23 met in the dining-room of the Cleveland Hostel—a delightfully jolly group. There Goldie Nicholson who has been registered as missionary of both Societies, has worked until her recent marriage. Virginia Swanson, who worked in Terminal Island, California, is now serving in Detroit. There too, the Baptists have part interest in a hostel. The one in Brooklyn, New York, unfortunately started in controversy but it is continuing in harmonious relation with the community. Muriel Ferguson, now Mrs. Klass, formerly a Christian Friendliness missionary in Northern California, is working in resettlement in greater New York. In many communities Baptist men and women as Christian Friendliness volunteers have enriched their lives by their special service to these Americans.

In the eight Relocation Centers, pastors, missionaries and teachers will be working that Buddhists and Christians alike may have a happy holiday season. Laura Patton and Mary Jesse, ex-missionaries to Japan, have been teaching in Poston since the earliest days of the Camp. Now Winifred Acock, who returned on the *MS. Gripsholm*, has a position in the public school at this Center. Her sister, Amy Acock, has recently joined her. Since retirement from the Woman's Foreign Mission Society, Amy Acock has been a volunteer of the Woman's Home Mission Society in Southern California.

In Hunt, Idaho, one of the pastors is Rev. Tsutomu Fukuyama, greatly beloved by Bap-

tist people. Cooperating with him and several other pastors is Ecco Hunt, ex-Burma missionary, a school teacher. Esther McCollough, missionary of the Woman's Home Mission Society, whose life has been given to the Japanese in Seattle, moved to Twin Falls, Idaho, to be near her people and with her is Florence Rumsey, retired missionary of the Woman's Home Mission Society. Their little apartment holds welcome for Japanese when, for any of many reasons, they travel the 18 miles from Hunt to Twin Falls. Sometimes the occasion has been a beautiful baptismal service in the Twin Falls church.

Next door live Rev. and Mrs. Emery Andrews, missionaries of the Home Mission Society who also followed their people from Seattle to Idaho. Mr. Andrews is a greatly traveled minister, for he has made more than 30 trips to Seattle to care for business of Japanese in Hunt. On each trip Mr. Andrews has driven back a car for some Japanese. These missionaries are constantly at the camps, bringing small purchases they have been commissioned to make; loving and praying and strengthening the Japanese Christians. Their devotion during this time of trial has more than ever endeared them to the Japanese.

"Peace on earth, goodwill among men!" the beautiful story in song and pageant will ring out again this year in eight Relocation Camps and even in Tule Lake where some 18,000 Japanese await return to Japan. The bell ringers will be Japanese pastors and Christians, and missionaries who have served in Foreign and Home work. Their witness now continues to win men and women to Christ. Truly there is no line of division—Foreign Missions and Home Missions are one.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, 16, N. Y.

A Christmas Program!

And new program material is ready. An unusual arrangement of Christmas carols and an original poem by Angie R. Edgerton is given in the September-October issue of PROGRAM POINTERS. Send a three-cent stamp for a copy to the Conductor, care of MISSIONS. In the same issue is a lovely poem, *Mary of Nazareth*, "borrowed" from our Lutheran friends.

Heart Throbs

In the Conductor's file of programs is a fine annual meeting program which has been loaned over and over again, but which has not before appeared in MISSIONS. It was presented several years ago in California at the annual meeting of the Woman's Missionary Society of Santa Ana Valley Baptist Association and was forwarded by Mrs. Warren Brakeman, who was President of the Society at that time.

On the cover page of the mimeographed program folder a "heart" is outlined. In this are printed the names of the churches in the Association, making in effect a heart-shaped map of the area.

The reports of the various departments of work were given under the title, HEART THROBS. A large red heart had been cut in segments, each piece lettered in white ink—*Literature, Christian Friendliness, White Cross*, etc. As each director reported, she placed her segment in its proper place on a large poster. When all had reported, "the heart was complete, indicative of the pulse of

the Association." The reports were prefaced by a brief statement from the President concerning the work "in the hearts of these leaders—failure in any department would cause a leaking valve, but each doing her part kept the blood pressure normal with no hardened arteries," and so on in similar fashion.

The local presidents, attired as nurses, attended a "clinic" and reported on their cases, and this was most cleverly carried out. For example, they reported *indigestion* cured (!) by many luncheons, teas and dinners; *hearing* was reported "good, with many calls responded to;" there was a report of a case of *hyperopia*, seeing the needs in distant lands. They made use of other terms too, like *respiration*, red and white *corpuscles*, *sleeping sickness*, *enlarged heart*—each speaker adapting the various terms to her own work. A Consulting Specialist was present—one of the state officers. This program feature "glorified every-day facts of the work and made a fine impression on the audience."

Two inspirational addresses followed the same theme—*Create in Me a Clean Heart* and *Daniel Purposed in His Heart*.

If you are interested in this as a possible program for your own annual meeting, *begin now* to prepare the speeches and topics.

Nationwide Bible Reading Thanksgiving to Christmas

It is expected that millions of men in the armed services of the United States as well as multi-



tudes of other American men and women, will join in the nationwide Bible reading program sponsored by the American Bible Society for the period from Thanksgiving to Christmas. More than 30 Protestant denominations are represented on the National Sponsoring Committee of denominational presiding officers, among them Mrs. Leslie E. Swain, President of the Northern Baptist Convention, while the Laymen's National Sponsoring Committee includes Herbert Hoover, John Foster Dulles, Ambassador John G. Winant, Admiral Ernest J. King and 26 others. The period covers 33 days. A special Bible passage is suggested for each of the 33 days, beginning with Psalm 103 for Thanksgiving Day and Luke II for Christmas Day. More than 500,000 posters, of which the accompanying picture is a reproduction, underwritten by corporation gifts, will be distributed and displayed throughout the nation.

TIDINGS

(Continued from page 583)

different languages, and two Negro choirs furnished special music. We were fortunate in having Dr. Sidney W. Powell from the First

Baptist Church of St. Paul, Minnesota, as speaker. A simple pageant—"A Christmas Fantasy"—was presented by people of differ-

ent races and nationalities. The Japanese-American pastor from the Council of Churches took part. After the program, at least half of the audience went downstairs where coffee, sandwiches and cookies were served. The members of the entertaining church were most cordial.

The pastor of the entertaining Negro church said to several people, "If there were more things like this, there would be no race riots. A meeting like this could do more than a whole series of conferences."—*Frances M. Priest*, Christian Friendliness missionary in Michigan.

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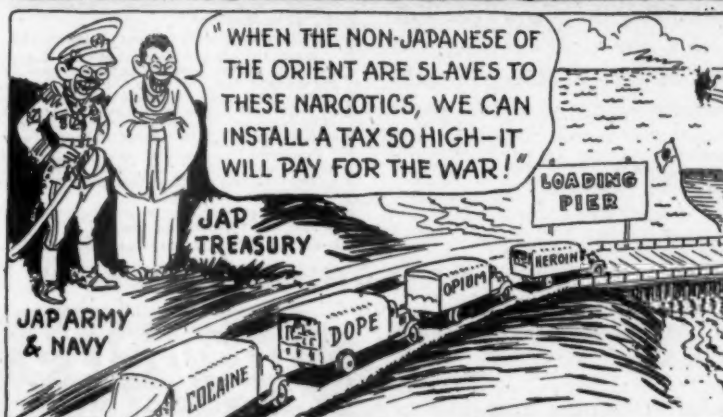
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See Number 116 in "The Great Delusion" on page 570

WOMEN OVERSEAS

(Continued from page 581)

you Christians so happy." Another adds, "It is because you love to serve." Later many come and express their joy at knowing the true meaning of Christmas.

In South India the threat of war has passed for the time and minds turn to hope. A nurse in the hospital at Nellore writes, "This year as I think about Christmas the message of Hope comes to me. We missionaries see India as individuals; we see babies born, we see them grow into beautiful characters—symbolized by the flower of India, the lotus, which has its roots in the mud and mire. God uses the most lowly to show forth His glory. That is the Christmas message of Hope. Our part is to work faithfully, saving and strengthening the many lives committed to our care."

And so we give thanks for the Christmas light and we sing—

In the light of that star
Lie the ages imperaled;
And that song from afar
Has swept over the world;
Every heart is aflame, and the beautiful sing
In the homes of the nations that Jesus
is King.

A Belgian Congo Reunion in California

(Continued from page 567)

could easily see that although they were out here in California, their hearts were still in Belgian Congo. Before Rev. Peter Fredrickson passed away he also showed the same unabated interest in Africa. On one occasion as he walked through his garden, I suggested that we trim back some of the branches which stretched across one of the paths. But his answer was No! he wanted them to be that way, for they reminded him of the African bush. A beau-

WANTED Housemothers for boys, ages 3-8 and 9-14; shop supervisor who can do maintenance work, bus driving, etc.; cook; laundress; farmer. Man and wife considered. For detailed information address Miss Marion V. Kelley, Supt., Baptist Home for Children, 6201 Green Tree Road, Washington 14, D. C.

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tiful exhibit of kodachrome pictures brought the evening to a delightful close. I was greatly impressed with the activities of these missionaries. It was Dwight L. Moody when cautioned during the sunset time of his life, that he should rest, answered, "Rest? Not now. Rest comes hereafter." The retired Congo missionaries now residing in California show that same tireless spirit. Many have carried on deputation work in the churches until heart ailments and arthritis compelled them to cease. Upon his retirement in 1943 Mr. MacDiarmid was called to do some important work at the home office of the Foreign Mission Society. This fall he began a series of lectures on missions in the Kennedy School of Missions in Hartford. When Dr. S. E. Moon retired, he also refused to rest on his laurels and, on his return to America, preached for two years before God called him. These retired Congo missionaries and the others who labored with them have the joy of knowing they left behind them 30,000 native African Christians.

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BOOK REVIEWS

(Continued from page 575)

Behold Thy Mother, by G. BROMLEY OXNAM, is a little volume contending that mothers are made famous by their children. Mothers mentioned, whose sons made them great, are the mothers of Jesus, Whistler, Augustine, Lincoln, Charles Elliott, and Pupin. The book is written with service men in mind, and is an ideal gift from a mother to a son serving his country. (Macmillan; 42 pages; \$1.25.)

• • •

Our Garden Was So Fair, by BERTHA B. MCFARLAND, a doctor's wife who served, with her husband, as a missionary in Thailand, until they were dispossessed and interned by invading Japanese. The doctor died, but his wife returned to America and has written this telling account of their missionary activities. (Revell; 141 pages; \$1.50.)

• • •

Man of Like Passions, The Life Story of Charles G. Finney, by RICHARD E. DAY, is the second edition of a well written dramatic biography containing material and art photos of oil paintings of Finney, published for the first time. An exceedingly profitable book. (Zondervan; 200 pages; \$1.50.)

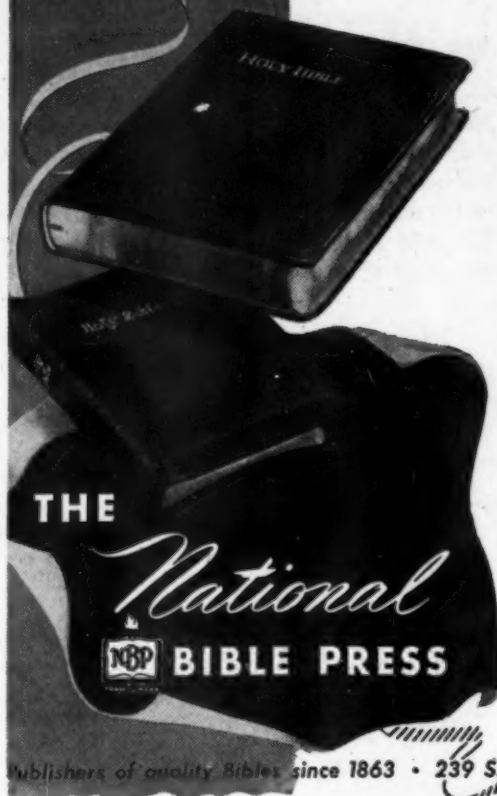
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The Baptist Church in Indiana, by JOHN F. CADY, dean of Franklin College, bears all the marks of a brilliant Ph.D. thesis, giving evidence of wide reading and careful research into the history of Indiana Baptists. (Privately printed; 354 pages; \$3.00.)

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ods and plans that promote education, health, higher standards of living, better social relationships, and stimulate Christian growth. It shows the need and opportunity for Christian education in missionary fields. (Friendship Press; 214 pages; \$1.25.)

Books Received

A Great Time to be Alive, by HARRY EMERSON FOSDICK, Harper and Brothers, 235 pages, \$2.00.

Religious Liberty in Latin America, by GEORGE P. HOWARD, Westminster Press, 170 pages, \$2.00.

The Leathernecks Come Through, by CHAPLAIN W. WYETH WILLARD, Fleming H. Revell Company, 224 pages, \$2.50.

Picture Stories from the Bible, Edited and published by M. C. GAINES, N. Y. C., 48 pages, 10¢.

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TIDINGS

*(Continued from page 583)***Christmas Joys
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"It is at this time of year, particularly, when I begin to feel so blessed to be among you. Lovely things are directed toward me—friendship and kinship shown in many ways. In my mailbox, a drawing; on my shelf, a jar of

home-made elderberry jelly; in my purse, a mirror from Mexico; in my heart, things to buoy me in a sea of doubt, fear, and trouble. If only all my people in this sad world might share these joys with me! For these blessings in the Christmas season and throughout the years, dear God, I am humbly grateful.

Baptist Youth Fellowship*(Continued from page 589)***Missionary Friends**

How many missionaries do you know? How many of them are your personal friends? How many times do you think of them and

pray for them or their fields in these days of strain, and difficulty and danger? Has your group, or have you personally, adopted the Prayer Partner plan? Become a partner of some missionary praying for her, remembering her birthday, writing letters of cheer and friendliness to her.

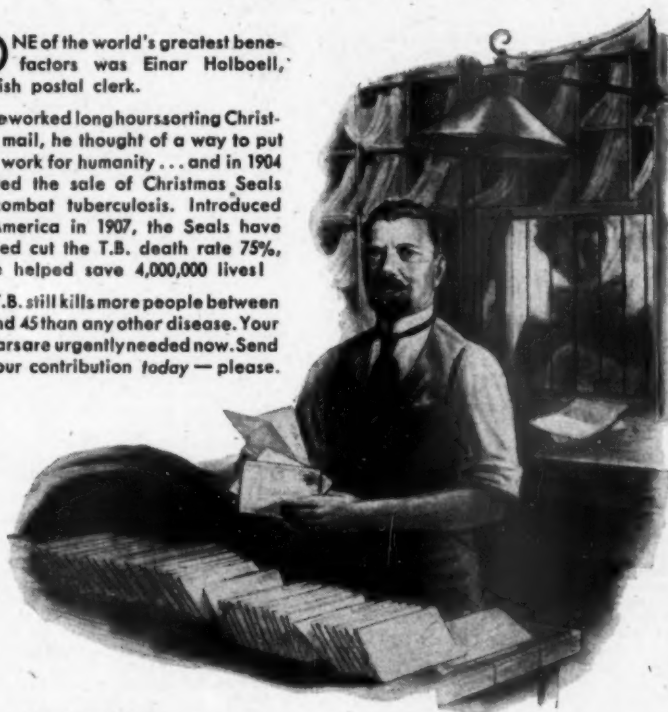
Send to your State World Service Secretary for the names of missionaries assigned to your state and distribute them among your members. Report on information about them in your meetings from time to time. Let your missionary know you do not expect many letters but rather want your contact to be a service to her. Pencil sketches of missionaries may be ordered from the Literature Bureau or Baptist Youth Fellowship office, 152 Madison Avenue, New York 16, N. Y., at 3 cents each.

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THEY TOLD ABOUT JESUS

Ethel Cutler

Author of ONE PROPHET—AND
ANOTHER and ONE PEOPLE
AMONG MANY

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THE WOMANS PRESS

800 Lexington Avenue, New York 22, N. Y.

Postponed to January

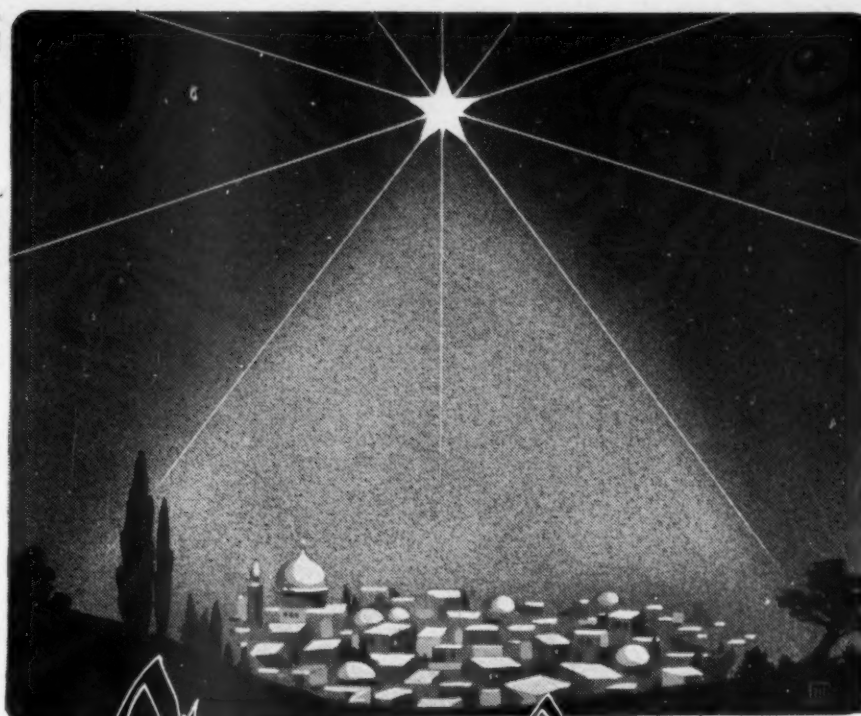
The final article, "The Postwar World Already Dawns in Africa," in the current series on Belgian Congo by Secretary Dana M. Albaugh, was originally scheduled for this issue. Owing to Christmas features, pages required for the annual index (598-600) and space purchased by advertisers, its publication has had to be deferred until next month. Inadvertently omitted from last month's article was credit for some of the photographs which were furnished by the Belgian Information Center, 630 Fifth Avenue, New York, N. Y.

THE LAST WORD

If this issue reaches you late, blame it on the war, and in this case for a reason that will not readily occur to most readers.

There are today more than 5,000,000 men in the armed forces of the United States scattered in 65 different places overseas. There are likewise more than 5,000,000 men in uniform here in the United States. Add to the totals the number of women in service. Every one of them will receive one or more Christmas packages from home, relatives, friends, thus causing unparalleled congestion in mail cars and until this immense amount of Christmas mail is out of the way, much second class mail will be delayed.

You will probably be inconvenienced, perhaps annoyed, if this issue arrives at your home later than usual. When you read this, you will understand.



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9

NOW CARRY THROUGH



THROUGH the Sunday of Sacrifice offering in Northern Baptist churches on December 3, it is hoped that we will raise the greater part of our 1944-45 World Emergency Forward Fund. Our churches have been asked to set their Forward Fund goals at an amount equal to at least two-thirds of their Unified Missionary Budget goals. We hope that each individual church which finds itself short of this amount on December 4 will take prompt action to complete its task.

It is tremendously important that we should raise the full amount of the World Emergency Forward Fund this year, and raise it *quickly*. Urgent needs for relief and rehabilitation of our mission work are already facing us in newly liberated parts of Burma and the Philippines. There is much we can do, also, to aid the Baptist minority groups of Europe.

The only way the denomination as a whole can reach its full goal of \$2,000,000 is by each Northern Baptist church "carrying through" until its own individual Forward Fund goal is attained.



Keep Your Hands on the Plow, a special Sunday of Sacrifice message to Northern Baptists, says, "Come with your gift to church on that great Baptist day (Sunday of Sacrifice). Share the deep, abiding satisfaction resulting from such a fellowship in Christian service." . . . If unable to be in your church on that day, send your sacrifice gift direct to: World Emergency Forward Fund, 152 Madison Ave., New York 16, N. Y.

NORTHERN BAPTIST CONVENTION

